

लोमश संहितः

प्रथम उत्थानं: लोमशसुजन्माविप्रसंवादं

Lomasa Samhita – Part I

Part - 1: Conversation between Lomasa and Sujanma

(A Vaishnava Astrological Text)



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Introduction

Lomasa Samhita is said to be a book having sixty thousand verses, written mainly as a conversation between Sage Lomasa and his student Sujanma. The various parts of this text are named 'Utthanas'. We don't know how many total Utthanas are present in this text. Each part (i.e. each Utthana) contains several chapters - the first Utthana contains 10 chapters and the second Utthana contains 16 chapters. Both Utthanas together contain around 2000+ verses (slokas). There are expected to be many additional Utthanas of this text. But from various incomplete manuscripts of this texts we have been able to avail only the first two Utthanas and fragments of the third Utthana. This book contains the first Utthana (i.e. Part -1) of Lomasa Samhita. The second Utthana (i.e. Part -2) of Lomasa Samhita with translation is under preparation and would be published soon.

This work is also called Shashtisahasri which indicates that the entire samhita contains about sixty thousand slokas. This makes the entire text about two and a half times the size of Ramayana and more than half the size of the largest epic - the Mahabharata! But unfortunately the full text is not yet available to us. What we have is only the first two Utthanas, the first containing 10 chapters and the second containing 16 chapters. In this publication Lomasa Samhita Part 1, we present the first Utthana before all.

Lomasa samhita (here after LS) is set as a conversation between sage Lomasa and his disciple Sujanma. Amongst these ten chapters, the first five do not deal with astrology directly but rather present an interesting background against which sage Lomasa begins to teach Sujanma. The actual astrological content begins from chapter six.

Interestingly many slokas in Lomasa Samhita (LS) are similar to those found in Brihat Parasara Hora Sastra (BPHS). One may compare LS 5.19 onwards with BPHS 1.6 onwards, LS 5.39 onwards with BPHS 7.10 onwards. These are just tentative examples and in general one will find many more slokas which are either identical or are very similar.

There are some conflicts between the two texts as well. For example in the case of Vimsottari dasa LS recommends that it should be used if lagna is in the hora of Sun in the dark fortnight or in the hora of Moon in the bright fortnight (LS 9.112 onwards). BPHS does not mention any such restriction. The description of the Vimsottari dasa is also slightly different from that found in BPHS since according to LS one can count from either Ardra or Krittika depending upon other factors. Another example is in the description of the Shashtisama dasa (LS 9.141 onwards). LS say that this dasa should be used when Sun is the lord of lagna while BPHS states that the dasa should be used when Sun is in lagna. Yet another example is with respect to the names of deities of the Shashtiamsa (D-60). The list given in LS 6.53 to 6.59 and that given in BPHS 6.34 to 6.39 do not match exactly. There are many more differences which the reader will find between the two texts.

Tradition

As said earlier - this samhita is set as a conversation between sage Lomasa and his disciple Sujanya. The text mentions Lomasa to be the creator of the most ancient scripture of Jyotisha (2.11 to 2.16). In fact he is said to have received this knowledge from Rama even before the celebrated Parasara. Even sages like Narada, Bhrigu and Vasishtha are said to have acquired this knowledge after Lomasa (2.12)

Name

Usually natal horoscopy texts are termed 'Jataka' or 'Hora', Omen astrology texts as 'Samhita' and astronomical mathematical texts 'Siddhanta'. Even though the term 'Samhita' is added to the name of this book, it deals not with Samhita subjects (i.e. Omen collection), but with Hora (i.e. natal astrology). Thus the name used for this text is a misnomer. Why should have the author named this text as 'Lomasa Samhita' (A collection by Lomasa)? Could it be because this text is a collected presentation of material from various other texts? I think it is possible. Definitely this text contains the material from BPHS, it needs to be identified which other texts it copies from.

Place and Period of Origin

A concept of karma (along with samsara and moksha) may have originated in the sramana tradition of which Buddhism and Jainism are continuations. These sramanic traditions influenced the Brahmanic religion in the early Vedantic (Upanishadic) movement of the 1st millennium BC. Reference to Rama and, Karma theory here point to the fact that it is a text which originated after 1st millennium BC. A reference to Buddha indicates that it is a text after BC 500. And the reference to Tantric Vaishnavism moves its period to 4th century AD. It is certain that this text was written after the period of Buddha (Ref.Ch.5) and Patanjali. And then again, the absence of any reference to this text in any commentary or text before AD 20th century may indicate that it is a text of AD 16th to 19th century origin. Further the reference to Keralite concept of Mandi which probably originated in Kerala around AD 14th or 15th century only, finding its way to this text indicates that this text probably got compiled after this period - i.e. in 16th century or after. The text originated possibly in the Bengal (Anga-Vanga) region, probably when someone from Parasara tradition split apart from it and made his own traditional text and stories through 'Lomasa Samhita'. By 20th century this text became popular in Varanasi (Kasi, UP) region evident from the fact that most of the scribes who copied this text are from Varanasi. The Mss copies available to us are of 20th century origin. Thus it seems that we can safely conclude that this text was written by some scholar between 16th and 19th century in an effort to weed out unnecessary quotes and concepts (in his perspective) present in then available BPHS and formulate a more systematic compendium. He began with a plan to prepare a text in Puranic style, with 60,000 slokas and ascribe the text to sage Lomasa. The then available BPHS must have been a big inspiration to him in this respect. For sure he completed two Utthanas having 26 chapters. Whether he completed the whole text having 60,000 slokas or not is uncertain. But certainly the effort that is exerted here is appreciable.

This text is an amalgamation of both ancient and medieval – both very ancient info as well as medieval information co-exists in it. In it we find reference to a BCE 3897 horoscope as well as the old fourteen Mrigasiradi Nakshatra series and Jyeshtha to denote the number fourteen (since Jyeshtha is 14th from Mrigasira Nakshatra, the first Nakshatra of a Nakshatra series, that was in use around BC 3897 period. The same time we also find

reference not only to BC 6th century Buddha and BC 2nd century Patanjali but also to AD 15th century South Indian (Keralite) concept of Mandi! Thus, this text could be of medieval origin, even of AD 17th century or so, but that may not be case with much of the knowledge it contains. This consideration and respect it definitely deserves. There is a saying, “Past or Present the Indians do not care, but value only the contents”; the same is true for this book as well. Why worry much about the period of this text, except for its contents – which is unbound by time. Past resonates within the present and present in the past. Astrology says time is cyclic, past or present – it is all the same, human nature remains the same.

Benefit of LS

Possibly LS originated as an effort by someone to organize the material present in BPHS in a more coherent manner by weeding out the unnecessary content and adding more useful content to it. From the learner’s perspective LS presents the material of BPHS in a better ordered and organized manner, making it easy for the student to follow, even though there is an extra burden of story telling in the first five chapters. LS is an organizing effort of the hotchpotch material present in BPHS, and to add more useful rules to it.

Manuscripts and Texts used

- 1) BORI Mss No. 851/1887-91; 83 folios. Contains two Utthanas in full. The end colophon of the text says that it an Mss copied by Narayana Ehdale in 1938
- 2) Lomasa Samhita first Utthana (having 10 chapters) along with fragments from 2nd and some pages of some other Utthana published along with translation of Girija Shankar Shastri in Hindi. Published by Hindi Sahitya Sammelan, Prayag.
- 3) Another LS Mss available with us. This having only one Utthana was copied by Purushottama Shastri, son of one Revashankar, in 1977.

A word

This book is a collaborative effort of the two of us - Veneet and Sreenadh - with Veneet mostly doing the translation and Sreenadh verifying the astrological accuracy of the translation as well as augmenting the text with a brief commentary. We have tried to

present this book in the best possible way we could, but there could be many mistake due to various reasons such as -

- 1) This is the first translation effort on this book, and the intricacies of Lomasa's system of astrology is not yet much clear to us - and it differs from the general ancient Indian approach or the Parasari approach at many places.
- 2) Our lack of ability to comprehend some of the Sanskrit terms and terminologies used.
- 3) Plain clerical mistakes and typographical errors which might have been inadvertently missed.

Please do point-out and inform us about such mistakes wherever they are found so that at least in the next edition some of them can be corrected. Even though still not perfect we thought it is better to release this text to the masses instead of holding it back in search of perfection and further reviews from scholars. Scholars with both Sanskrit, English as well as Astrological knowledge are hard to find, and when found they are too busy with their own work and life, that it is very difficult to buy (for free) some of their time to review such books. Nobody works (that too such time consuming hard work) without any benefit - except some fools like us who are after ancient manuscripts and translation of the same into English language. So feel thankful that whatever we can provide that much good, if you want to improve then improve upon it with your own contributions and share that with us too if you think that it would be useful.

Veneet Kumar & Sreenadh OG

Sage Lomasa

[Translation of Girija Shankar Shastri's article in Hindi about Lomasa, by Veneet Kumar]

From Lomasa Samhita Hindi translation by GS Shastri - Page 11 to page 16

The creation of scripture of Jyotisha dates a long time back from the time of ancient most 'eighteen propounders of astrology', to the time of manmade texts by Aryabhata, Varahamihira, Brahmagupta and Lalla. Sage Kasyapa has listed 18 and Parasara has listed 19 ancient propounders of astrology - the 18 sages. Acharya Narada has also listed 18 sages as the original propounders of Jyotisha. (Narada Samhita 1-2-3). According to sage Kasyapa, these are the 18 ancient propounders of astrology.

सूर्यः पितामहो व्यासो वशिष्ठोऽत्रि पराशरः।

कश्यपो नारदो गर्गो मरीचिर्मनुरंगिराः॥

लोमशः पौलिशश्चैव च्यवनो यवनो भृगुः।

शौनकोऽष्टादशाश्चैते ज्योतिःशास्त्रप्रवर्तकाः॥

(Kasyapa Samhita)

1. Surya 2. Pitamaha 3. Vyasa 4. Vasishta 5. Atri 6. Parasara 7. Kasyapa 8. Narada 9. Garga 10. Marichi 11. Manu 12. Angiras 13. Lomasha 14. Paulisha 15. Chyavana 16. Yavana 17. Bhrigu 18 Saunaka – these eighteen acharyas are the propounders of the scripture of Jyotisha. The Jyotisha texts of these acharyas are not fully available. Some parts of Narada Samhita, Garga Samhita are available but the texts of most of other sages are not extant. Amongst these non-extant texts is Lomasa Samhita as well till today.

Lomasa was a sage who lived for a very long time and whose heart had been purified by following the dharma. The Vana Parva of the Mahabharata says that when the Pandavas were spending their time in exile in the forest, sorrowful Draupadi questioned Yudhishtira about his intellect, dharma and the justice done by God. While answering her query, Yudhishtira offered the example of sages like Markandeya, Vyasa, Vasishta,

Maitreya, Narada, Lomasa, Suka and all other maharishis and said that the mind gets purified only by following dharma.

प्रत्यक्षं हि त्वया दृष्टं ऋषिर्गच्छन् महातपाः।

मार्कण्डेयोऽप्रमेयात्मा धर्मेण चिरजीविता॥

व्यासो वशिष्ठो मैत्रेयो नारदो लोमशः शुकः।

अन्ये च ऋषयः सर्वे धर्मेणैव सुचेतसः॥

(Mahabharata Vana Parva 31/11-12)

According to “लोमानि बाहुल्येन सन्त्यस्य” i.e. the one who has a lot of hair, taking the word लोम and adding the suffix ‘श’ gives rise to the word लोमश. The Medini Kosha says ‘लोमशो मुनिमेषयोः’ i.e. the word Lomasa has two meanings – it is the name of a sage and it also means ‘a sheep’. Sage Lomasa had a lot of hair on his body because of which he was called Lomasa. According to a story in the Skanda Purana, the age of sage Lomasa was so much that by the end of one kalpa, only one hair fell from his body. Sage Lomasa had once worshipped Lord Shiva for one hundred years using lotus flowers, because of which he obtained a boon that only one hair would fall from his body in each kalpa and he would obtain liberation at pralaya. According to Vana Parva of MBH, once sage Lomasa was roaming around and he arrived in front of Indra. At that time, Arjuna had come to Indra to acquire the knowledge of weapons and Indra had offered one half of his own seat to him as a mark of great respect. At that time, as per Indra’s instructions, sage Lomasa was offered an excellent seat on which kusha grass had been spread. Seeing Arjuna, the son of Kunti seated on Indra’s seat, sage Lomasa wondered how it could be possible for a human like Arjuna to be seated on the seat of Indra. What is the meritorious karma that Arjuna has done? Who all has Arjuna defeated? Which merit of his has earned him this seat which is worshipped by gods? Learning about the thoughts going on in sage Lomasa’s mind, Indra mentioned that Arjuna was an incarnation of Nara-Narayana.

कदाचिदटमानस्तु महर्षिरुत लोमशः।

जगाम शक्रभवनं पुरंदरदिदक्षया॥

स समेत्य नमस्कृत्य देवराजं महामुनिः।
ददर्शार्धासनगतं पाण्डवं वासवस्य हि॥
ततः शक्राभ्यनुज्ञात आसने विष्टरोत्तरे।
निषसाद द्विजश्रेष्ठः पूज्यमानो महर्षिभिः॥
तस्य दृष्ट्वाभवद् बुद्धिः पार्थमिनद्रासने स्थितम्।
कथं नु क्षत्रियः पार्थः शक्रासनमवाप्तवान्॥
किं त्वस्य सुकृतं कर्म के लोका वै विनिर्जिताः।
स एवमनुसंप्राप्तः स्थानं देवनमस्कृतम्॥
तस्य विज्ञानसंकल्पं शक्रो वृत्रनिषूदनः।
लोमशं प्रहसन् वाक्यमिदमाह शचीपतिः॥
ब्रह्मर्षे श्रूयतां यत्ते मनसैतद् विवक्षितम्।
नायं केवलमर्त्ये वै मानुषत्वमुपागतः।
नरनारायणौ यौ तौ पुराणावृषिसत्तमौ।
ताविमावनुजानीहि हृषीकेशधनंजयौ॥

(Mahabharata Vana Parva 47, 1-10)

Indra said to sage Lomasa, “O Brahmarishi! At this time Yudhishtira is staying in the Kamyaka forest and is worried about Arjuna. I desire that you go to Yudhishtira and inform him about Arjuna’s welfare and for the sake of the pleasure of his mind, take him on a pilgrimage to various places in the land of Bharata.” Following the instructions of Indra, sage Lomasa arrived at the Kamyaka forest and informed him about the welfare of Arjuna as well as mentioned the idea of going on a pilgrimage. After that, he went along with Yudhishtira on the pilgrimage. They arrived at the Mahendra mountain first and visited Parasurama on the fourteenth day of the fortnight and from there they went to the Prabhasa Kshetra. From there they arrived at mount Kailasa at the banks of Yamuna. During the pilgrimage, sage Lomasa mentioned tales about various gods and pious kings

in which were primarily included the stories of sage Agastya, Bhagiratha, Rishyasringa, Mandhata, Somaka, Ushinara, Ashtavakra, Yavakrita, Raibhya, Bharadwaja, Arvvasu and Paravasu, Narakasura and the saving of the earth by Lord Varaha (incarnation of Vishnu)

According to Padma Purana, Srishti Khanda, the gandharvas named Sushala, Susvara, Sutara and Chandrika as well as a sage's son named Vedanidhi were advised by sage Lomasa to bath in the Narmada for deliverance. (Padma Purana, Srishti Khanda, Ch 23.) According to the Mahatmya of Devi Bhagwata Purana, sage Lomasa had once recited Devi Bhagwata five times in front of king Durdama because of which he acquired a son named Raivata who was the ruler of the fifth Manvantara.

एकदा लोमशो नाम महात्मा मुनिरागतः।

प्रणिपत्य तमभ्यर्च्य प्राञ्जलिश्चाब्रवीन्नृपः॥

राजोवाच

भगवँस्त्वत्प्रसादेन श्रोतुमिच्छामि भो मुने।

देवी भागवतं नाम पुराणं पुत्रलिप्सया॥

श्रुत्वा वाचं प्रजाभर्तुः प्रीतः प्रोवाच लोमशः।

धन्योऽसि राजँस्ते भक्तिर्जाता त्रैलोक्यमातरि॥

इत्युक्त्वा सुदिने ब्रह्मन्कथारंभमथाकरोत्।

पञ्चकृत्वस्स शुश्राव विधिवद् भार्यया सह॥

(Devi Bhagwata Mahatmya, 4/75, 76, 77, 78)

The sage and poet Tulsidas has also mentioned sage Lomasa in the Uttara Kanda of Ramacharitamanas. Sage Lomasa was residing in the shade of a banyan tree on the top of mount Sumeru when a brahmin named Bhusundi arrived in front of him.

मेरु सिखर वट छाया मुनि लोमस आसीन।

देखि चरन सिरु नायँ बचन कहेँ अति दीन॥

(Ramacharitamanas, Uttar Kanda, 110B)

Bhusundi asked sage Lomasa about Saguna Brahma. Sage Lomasa began to speak about Nirguna Brahma. A heated debate took place between the two on the topic of Nirguna and Saguna Brahma and in a fit of rage, sage Lomasa cursed Bhusundi to become a Chandala bird (a crow). But when, even after accepting the curse, sage Bhusundi did not display any anger, fear or weakness and flew in the sky in the form of a crow, then sage Lomasa felt a lot of regret. He summoned Bhusundi and gave him the mantra of Rama and offered him a lot of boons.

At this time, two texts ascribed to sage Lomasa – Lomasa Samhita and Lomasa Siksha – are available. Lomasa Siksha is a text belonging to Samaveda and is divided into eight parts. In the very first sloka of this text, instructions of sage Lomasa and sage Garga are mentioned whose context is not properly understood. The story of Lord Rama available in Skanda Purana is spoken by sage Lomasa. (Padma Purana, Patala Khanda, chapter 36). The story about the shattering of the pride of Parasurama found in the MBH is spoken by Lomasa. (MBH, Anusasana Parva, Ch 351). There is also a text named Lomasa Ramayana named after sage Lomasa which has 32,000 slokas. This Ramayana has a story about king Kumuda and queen Viramati who later took birth as Dasaratha and Kausalya. The incarnation of Lord Rama because of a curse by the daitya Jalandhara is also mentioned in Lomasa Ramayana.

There is also another Lomasa Samhita famed in the Rasika Sampradaya in which there is a conversation between sage Lomasa and sage Pippalada. (Thus the texts ascribed to Lomasa are numerous).

Even today, sage Lomasa's asram is present at two places. The first is a Shiva temple named Uparya in the village of Timana which is situated 17 miles north to the town of Bundi in Rajasthan. The second is the famed Lomasa Asram in a village named Revala Sara (Revasara) 55 miles to the north of village Jwalamukhi in Punjab. There is also a cave named Lomasa Cave in the district of Gaya in a hill named Barabara which was dug by king Dasharatha.

[This article on Lomasa is extracted from the preface of the Hindi translation of Lomasa Samhita by Girija Shankar Shastri. Thanks to him for permitting us to include the translation of his writeup here.]

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प्रथमोध्यायः (Chapter - 1)

परमरहस्यकथनं

The Enunciation of the Supreme Secret

Prayer

शिवशक्रादयो देवा ध्यायन्तेयमहर्निशं।

तं वंदे रामभद्रं यल्लीलया रच्यतेऽखिलं॥1॥

[I bow down to the gracious Rama whom the gods Shiva, Indra and others meditate upon day and night and by whose playful act everything (the entire world) is created.]

Stage setting

श्रीलोमेश उवाच

एकदा मुनयः सर्वे शौनकाद्या बहुश्रुताः।

नैमिषे सूतमासीनं पप्रच्छुरिदमादरात्॥2॥

[Sri Lomasa said: Once in Naimisaranya, all the sages beginning with Saunaka, who were all very learned, asked with due respect, the seated Suta the following.]

अज्ञानध्वांतविध्वंसकोटिसूर्यसमप्रभ।

कथिता भवता पूर्वं कर्मणां गहना गतिः॥3॥

[O the one with brilliance of million Suns which destroy the darkness of ignorance! The abstruse path of karma has been spoken by you earlier.]

Importance of Karma

कर्मणा जायते विप्रः कर्मणा क्षत्रियश्च सः।

कर्मणा जायते वैश्यः तथा शूद्रादि कर्मणा॥4॥

[(A man) is born as a vipra by the virtue of his karma. He is a kshatriya by the virtue of his karma. By the virtue of his karma he is born as a vaisya. Also he becomes a sudra etc by the virtue of his karma.]

कर्मणा सर्वमेतद्धि स्थितं च कर्मणा जगत्।

पूर्वजन्मकृतं कर्म कथं ज्ञेयं शुभाशुभम्॥5॥

[Everything is because of karma. This world exists because of karma. How can the good and bad karma done in the previous lives be known?]

एतन्मे संशयं छिन्धि भगवन्भूतभावन।

सूताख्याहि कथां श्रेष्ठां सर्वं मे वक्तुमर्हसि॥6॥

[O lord! O the benefactor of beings! Dispel this doubt of mine. O Suta! Speak the excellent story. You deign tell me everything.]

Suta = The one who guides the horses, charioteer, provider of knowledge. The 5 senses are at times termed as horses.

मुनिरुवाच

ऋषीणां वाक्यमाकर्ण्य जगाद लोमहर्षणः।

तान्प्रति भगवान्सूतः प्रवक्तुमुपचक्रमे॥7॥

[The sage said: After hearing the words of the sages, Lord Lomaharshana Suta began to speak to them.]

Supremacy of Rama

श्रीसूत उवाच

शृणुध्वं ऋषयः सर्वे रहस्यं परमाद्भुतम्।

पार्वतीशिवसंवादं चतुर्वर्गप्रदायकम्॥8॥

[Sri Suta said: Listen all sages, a supreme and astonishing secret, a conversation between Parvati and Shiva, which bestows the fourfold objectives (dharma, artha, kama and moksha)]

कैलासशिखरासीनं देवदेवं जगद्गुरुं।

लोकानां च हितार्थाय पार्वत्युवाच शंकरम्॥9॥

[Parvati spoke to Sankara, the god of gods, the teacher of the world, who was seated on the peak of mount Kailasa, for the benefit of the world.]

Parvati = the daughter of the great mountain Himalaya.

Sankara = The bliss providing.

देवदेव महादेव सर्वज्ञ परमेश्वर।

त्वत्तः श्रुतं मया पूर्वं मन्त्रतन्त्राण्यनेकशः॥10॥

सर्वधर्माणि जीवानां व्यवहाराणि यानि च।

[O god of gods! O Mahadeva! O omniscient one! O supreme lord! Earlier I have heard several kinds of mantras and tantras from you. (I have heard about) all the dharmas of living beings and all their conducts and practices.]

Mahadeva = Supreme deity.

Mantra = Secret code to recite and think about.

Tantra = Technique of worship.

अधुना श्रोतुमिच्छामि किं तत्त्वं कृतनिश्चितम्॥11॥

गुह्याद्गुह्यतरं गुह्यमैहिकं परमं च यत्।

सुगमं चाप्रयासेन सिद्धं साध्यं जनैरपि॥12॥

[Now I desire to listen (to the answer of the following question). What is that secret tatva which is decidedly the most secret amongst the secrets, which is relevant to both this world as well as the afterworld, which is easily understood without much effort, which is well proven and which is accomplishable by ordinary men as well?]

Tatva = truth, philosophy, element

पार्वतीवचनं श्रुत्वा विरूपाक्षो जगद्गुरुः।

प्रोवाच शैलजां भर्गो वचनं सर्वसिद्धिदं॥13॥

[After hearing the words of Parvati, Virupaksha, the teacher of the world, Bharga, spoke to the daughter of the mountain, words which bestow success in all endeavors.]

Virupaksha = The one with weird eye. A salutation of Siva, since he has three eyes, the 3rd eye in the middle of his forehead.

श्रीशिव उवाच

धन्यासि कृतपुण्यासि यस्मात्ते मतिरीदृशी।

पृष्टं लोकोपकाराय तस्मात्त्वां प्रवदाम्यहम्॥14॥

[Sri Shiva said: You are blessed indeed! You have done meritorious deeds because of which your mind is (asking) such (a question). You have asked for the benefit of the world hence I am answering you.]

रहस्यं परमं पुण्यं सर्वसिद्धिप्रदायकम्।

रामनामपरं तत्त्वं सर्वशास्त्रेषु प्रस्फुटं॥15॥

[The name of Rama is a secret supreme and auspicious. It confers all kinds of successes and it is enunciated in all sacred texts.]

तस्य नामप्रभावेण सर्वज्ञोऽहं वरानने।

रामनामात्परतरं नास्ति किञ्चिज्जगत्त्रये॥16॥

[O the one with a beautiful face! It is by the grace of his name that I am omniscient. There is nothing in the three worlds which is superior to the name of Rama.]

रामेति द्रव्यक्षरं यत्र तत्र वैकुण्ठमुच्यते।

रामं देवं परित्यज्य योऽन्यदेवमुपासते॥17॥

दिव्यवर्णसहस्राणि कुम्भिपाके प्रपच्यते।

[Wherever are present the two syllables of the word Rama, there is Vaikuntha. Those who worship other gods rejecting Rama, they suffer torments in the hell named Kumbhi for a thousand divine years.]

Vaikuntha: The abode of Vishnu.

अज्ञानाद्यदि वा ज्ञानाद्रामेति द्व्यक्षरं वदेत्॥18॥

जन्मजन्मान्तरकृतं पापं नाशयति क्षणात्।

स्थितं रामे जगत्सर्वं रामः सर्वेषु संस्थितः॥19॥

[The one who, either knowingly or unknowingly, utters the two syllable word Rama, he destroys his sins committed in this birth as well as those committed in previous births in a moment. The entire universe is situated in Rama and Rama is situated in everything.]

Rama = the one who pleases the mind

वृक्षेषु कल्पवृक्षश्च यथा नृषु च वैष्णवः।

नदीषु च यथा गंगा सागरेषु पयोदधिः॥20॥

ग्रहेषु भगवान्सूर्यो व्रतेष्वैकादशी यथा।

संवत्सरेषु प्रभवो हययने चोत्तरायणः॥21॥

यथार्तुषु वसंताख्यो मासेषु मार्गशीर्षकः।

तिथिषु विष्णुदैवत्यो यथा वारेषु भास्करः॥22॥

नक्षत्रेषु यथा पुष्यो योगेषु हर्षणाहवयः।

बभौ यथा श्रुतौ ब्राह्मः मुहूर्तेषु यथाभिजित्॥23॥

पुरीषु च यथा काशी पर्वतेषु हिमाचलः।

यथा गावः पशुष्वैवं यथा धातुषु कांचनम्॥24॥

आश्रमेषु च सन्यासो यथा वर्णेषु भूसुरः।

यथा दासेष्वहं भद्रे देवेषु गरुडध्वजः॥25॥

अक्षरेषु यथाकारश्चांकेष्वैकः प्रकीर्तितः।

अर्थेषु च यथा विद्या धर्मेषु शरणं हरेः॥26॥

भगवद्भक्तिः कामेषु सायुज्यं चैव मुक्तिषु।

तथा सर्वेषु शब्देषु रामशब्दो विधीयते॥27॥

[Just like Kalpavriksha is supreme amongst trees, just like a Vaishnava is supreme amongst all men, just like the Ganga is supreme amongst all rivers, just like the ocean is supreme amongst all water bodies, just like the Sun is supreme amongst all planets, just like the vrata of Ekadasi is supreme amongst all vratas, just like Prabhava is supreme amongst all the samvatsaras, just like Uttarayana is supreme amongst the two ayanas, just like Spring is supreme amongst all seasons, just like the month of Margasirsha is supreme amongst all months, just like the tithi ruled by Vishnu is supreme amongst all tithis, just like Sunday is supreme amongst all days, just like Pushya is supreme amongst all constellations, just like Harshana is supreme amongst all the yogas, just like the Brahm shines forth in all Vedas, just like Abhijit is supreme amongst all muhurats, just like Kashi is supreme amongst all cities, just like the Himalayas are supreme amongst all mountains, just like the cow is supreme amongst all animals, just like Gold is supreme amongst all metals, just like sanyaasa is supreme amongst all ashrams, just like Brahmin is supreme amongst all varnas, just like I (Siva) am supreme amongst all servants and Vishnu is supreme amongst all lords, just like the letter A is supreme amongst all letters, just like the number one is supreme amongst all numbers, just like knowledge is supreme amongst all possessions, just like taking the refuge of Vishnu is supreme amongst all religious duties, just like the desire for bhakti of the Lord is supreme amongst all desires, just like Saayujya is supreme amongst all kinds of muktis similarly the word Rama is supreme amongst all words.]

Kalpavriksha = wish fulfilling tree of the heaven. The supreme tree.

Vaishnava = the devotee of Vishnu. The best human being.

Ganga = the divine river of North India. The best river.

Sagar (ocean) = the supreme water body.

Sun = the brightest and most important body of solar system

Vrata of Ekadasi = the most piety providing vow. Ekadasi is the tithi for the worship of god. The 11th lunar day of each fortnight.

Prabhava = the first year of the 60 year cycle of years.

Uttarayana = the time during which Sun is in northern hemisphere.

Vasantha (spring) = the most beautiful season.

Margasirsha = the first luni-solar month possibly around 4th millennium BC.

Vishnu daivatya = tithi ruled by Vishnu, i.e. Tritēya tithi, the 3rd lunar day of both fortnight.

Sunday = the first day of the weekday sequence

Pushya = the best Nakshatra. In Pushya Jupiter becomes exalted, and therefore it is considered very auspicious.

Harshana = the most auspicious Nityayoga. Nityayoga is one of the ephemeris elements, and is calculated based on the cumulative longitude of Sun and Moon.

Brahm = the supreme truth. The primordial stuff.

Abhijit = the most auspicious Muhurta, ruled by Vishnu.

Kashi = the best pilgrim place.

Himalaya = the holy mountain. Biggest in Asia.

Cow = the supreme animal. The holy animal for the Hindus.

Gold = the supreme metal.

Sanyasa = the best among 4 Asrams - such as Brahmacharya, Garhastya, Vanaprasta and Sanyasa.

Brahmin = the supreme among 4 varnas - such as Brahmin (priest), Kshetriya (warrior), Vaisya (businessman), Sudra (servant).

Siva = supreme amongst the devotees of Vishnu. One of the trinities.

Vishnu = supreme amongst all gods.

Dasa = Vishnu dasa, taking refuge in Vishnu is the supreme amongst all religious duties.

Garudadhwa = The one for whom, the might bird Garuda is the flag symbol. Vishnu.

Bhakti = supreme amongst all desires.

Saayujya = merging with the divine. moksha, enlightenment.

तस्मात्सर्वप्रयत्नेन रामभक्तिं कुरु प्रिये।

विहाय रामं सर्वज्ञं नान्यः संसारतारकः॥28॥

[Therefore, O beloved one! Perform devotion to Rama by all efforts. There is no one except Rama who takes (men) beyond the ocean of samsara.]

samsara = noisy world. Noise of the mind. Thus when the mind stops, world stops.

इति ते कथितं देवि रहस्यं परमाद्भुतम्।

गोपनीयं प्रयत्नेन येन श्रेयो ह्यवाप्स्यसि॥29॥

[O Goddess! Thus I have spoken the supremely astonishing secret to you. It should be kept hidden by you using all your efforts, through which you will certainly obtain prosperity.]

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे परमरहस्यकथनो

नाम प्रथमोऽध्यायः॥1॥

||Thus ends the first chapter entitled "The Enunciation of the Supreme Secret" in the conversation between Shiva and Parvati in the first part of Lomasa Samhita of sixty thousand verses.||

द्वितीयोध्यायः (Chapter - 2)

ज्योतिषोलपत्ति

Origin of Jyotisha

The main subject dealt with in this chapter is the origin of Jyotisha. In the Manuscript there is no chapter name given for this chapter. The name ascribed above as 'Jyotisholpatti' to this chapter is our invention.

About Karma

सूत उवाच

श्रुत्वा रहस्यं परमं रामनामयशोऽमृतं।

पुनः संपृच्छति देवं पार्वती नीललोहितं॥1॥

[Suta said: After listening to the nectar of the fame of Rama, the supreme secret, Parvati asked lord Nilalohita again.]

Nilalohita = the one with bluish (black) body.

पार्वत्युवाच

यत्त्वया कथितं देव सर्वशास्त्रौघविग्रहं।

श्रीरामपरमं तत्त्वमित्यहं कृतनिश्चयम्॥2॥

[Parvati said: O lord! I am convinced that the name of Sri Rama, the embodiment of all the sacred texts, that you have mentioned, is the supreme tatva.]

देवदेवं परित्यज्य भजंते दुष्टबुद्धयः।

अन्यदेवं कथं नाथ तन्मे ब्रूहि त्रिलोचन॥3॥

[Tell me, O Trilochana! O lord! Why do men of evil intellect worship other gods rejecting the god of gods Rama?]

Trilochana = the one with three eyes.

शिव उवाच

यादृशं पूर्वसंस्कारं तादृशाचरणं शिवे।

जनयेत्तादृशं रूपं शुभो वाप्यशुभोऽपि वा॥4॥

[Shiva said: O Sivaa! Whatever is the nature of the samskaras of the previous births, according to that is the conduct of an individual, which in turn generates the kind of form (which the individual worships), whether it is evil or auspicious.]

Sivaa = the female counterpart of Siva. Parvati.

कर्माधीनं जगत्सर्वं केचित्तु पदवीं गताः।

विधिशक्रादयः केचिन्नष्टाः कीटादयश्च ये॥5॥

[The entire universe is subservient to karma. Some (jivas) have acquired the status of Brahma, Indra etc while some, like those who are insects etc, are ruined.]

The phrase कर्माधीनं जगत्सर्वं)The entire universe is subservient to karma) is very famous and deserves attention.

Brahma = the supreme lord. Creator as per indian concept. One among the Trinity.

Indra = lord of demi-gods, king of devas.

कर्मणा जायते विप्रः कर्मणा क्षत्रियश्च सः।

कर्मणा जायते वैश्यस्तथा शूद्रादि कर्मणा॥6॥

[(A man) becomes Vipra by the virtue of his karma. He becomes a Kshatriya by the virtue of his karma. By the virtue of his karma he becomes a Vaisya. Also he becomes Sudra etc by karma.]

Vipra = Brahmin. Throughout LS this term is used to refer to a celibate initiated brahmin who is a student. Brahmachari.

Use of Astrology

पार्वत्युवाच

पूर्वजन्मकृतं कर्म कथं जास्यंति पंडिताः।

इति मे ब्रूहि देवेश कृपया करुणानिधे॥7॥

[Parvati said: O the god of gods! O the ocean of mercy! Have mercy and tell me how shall the learned men come to know about the karma of previous birth?]

Karma = accumulated result of the actions of the previous births and the results of actions of this birth which causes good and bad things in this life.

शिव उवाच

ग्रहराशिनवांशाद्यैर्दृष्ट्या दृष्टिबलाबलैः।

पूर्वजन्मकृतं कर्म जास्यंति बुद्धिमत्तराः॥8॥

[Shiva said: The intelligent people will know about the karma of the previous birth through the planets, signs, (divisions like) navamsa etc, aspects and the strengths and weaknesses of aspects.]

That is, Karma can be known through astrology. Astrology is 'Karma Sastra'.

पार्वत्युवाच

देवदेव महादेव भक्तानुग्रहकारक।

त्वां विना कर्मज्ञाता कः त्राता को वृषवाहन॥9॥

[Parvati said: O lord of the lords! O Mahadeva! O the one who confers benefits upon the devotees! O Vrishabha Vahana! Who is the knower of the karma and the savior (from samsara) in addition to you?]

Vrishabha Vahana = the one who rides on a bull. As per puranas Bull is the vehicle of Siva. It is said that Siva is symbolic of soul and bull of ego.

Origin and Tradition

कर्मशास्त्रस्य को वक्ता कः कर्ता करुणानिधे।

इति मे ब्रूहि देवेश केनाद्यं प्रकटीकृतं॥10॥

[O Karunanidhi! Who is the speaker of Karma sastra? Who is the author? Who revealed this subject at first? O lord of the lords! Tell me this.]

Karunanidhi = ocean of mercy. Here a salutation used for Siva.

Karmasastra = since karma can be known through astrology, astrology is called Karma sastra here. Thus here Karmasastra means astrology.

शिव उवाच

कालजः कर्मज्ञाता स्यात्त्रातैको मधुसूदनः।

वक्ताहं कर्मशास्त्रस्य कर्ता तु लोमशो मुनिः॥11॥

[Shiva said: The one and only Madhusudana, the savior, the knower of time, is the knower of karma. I am the speaker of the subject of karma and sage Lomasa is the author.]

Madhusudana = Krishna, Rama, Vishnu. One who enjoys the nectar. Here it is epitaph used for Rama an incarnation of Vishnu. It is said that Rama is the originator of astrology, Siva the speaker and Lomasa the author.

तस्माद्भृगुवसिष्ठाद्या नारदाद्यर्षयस्तथा।

आद्ये प्रकटितो ह्येष लोमशो द्रुहिणात्मजः॥12॥

[After him (this knowledge was acquired by) Bhrigu, Vasishta and others and by Narada and other sages. Lomasa, the son of Vishnu, appeared in the beginning of creation.]

लोमशः कृतवान्पूर्वं संहितां सुमनोहरां।

शिष्यमध्यापयामास सौमतेयं द्विजन्मनः॥13॥

[Earlier Lomasa created a wonderful treatise. He taught it to his disciple Saumateya, a Brahmin.]

Saumateya = son of Sumati named Sujanma.

तस्मात्सर्वे जनाः प्राप्ता देवता मुनयो द्विजाः।

लोमशात्सुमतेः सूनुस्तस्मादात्रेयनंदनः ॥14॥

च्यवनो जैगिषव्यश्च तस्माच्छक्तिः पराशरः।

तस्माद्धारीतवैक्लव्यस्तस्माद्वाचस्पतिस्ततः॥15॥

भरद्वाजश्च माण्डव्यो गर्गश्चान्ये ततस्ततः।

स्वस्वमार्गेण ते प्रोक्ता मतमालोक्य विस्तरं॥16॥

[After that all men, gods, sages and dwijas acquired this knowledge. From Lomasa, the son of Sumati, after him the son of Aatreya, Chyavana and Jaigishvya. After that Sakti and Parasara. After that Harita and Vaiklavya. And then after that Brihaspati, the lord of speech. Bharadwaja, Maandavya, Garga and others then obtained it one after the other. They were taught the details after (their teachers had) formed an opinion through their own interpretations.]

Atreya itself means son of Atri, so we may wonder, who ‘atreya nandana’ (grand son of atri) is. Son of Atri and Anasuya is sage Durvasa, Moon and Dattatreya. Durvasa had two children in Ajamukhi, named Vatapi and Ilvala. Ilvala is the ancient name for Mrigasira nakshatra as well, the nakshatra that is indicated as the first nakshatra by LS at one place. Thus possibly the term ‘atreya nandana’ here points to the Ilvala as the ruling deity of Mrigasira nakshatra. The name ‘Mrigasira’ and Moon as ruling deity of the same is a later development. The term ‘atreya nandana’ can also refer to Budha (Mercury) since Budha is considered as the son of Moon. Dattatreya was a celebate – so no children in that line.

Sl	Scholar	Description
1	Rama	Originator of astrology, the supreme lord.
2	Siva	The speaker of astrology, every knowledge is said to have originated from the mouth of Siva. The originator of texts like

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Lomasa Samhita

		swarodaya etc.
3	Lomasa	The (first) author of astrology, everyone else is said to have acquired this knowledge after Lomasa only. The author of Lomasa Samhita.
4	Bhrigu	Sukraacharya, the guru of asuras. The personification of Venus as male. The author of Bhrigu Samhita, Bhrigu Sutra etc.
5	Vasishta	One of the Saptarshis. The author of texts such as Vasishta Hora, Vasishta Samhita and Vasishta Siddhanta.
6	Narada	The roaming sage singing the praise of lord Vishnu. Author of Narada Samhita.
7	Saumateya (Sujanma)	The prime student of sage Lomasa.
8	Atreya Nandana	Son of Durvasa or son of Moon. If son of Durvasa then possibly Ilvala or vatapi. If son of Moon then Budha (Mercury). Student of Sujanma. Both the real name of this person as well as astrology books by him are doubtful and unheard of.
9	Chyavana	A great sage. Only very few astrological quotes ascribed to him available today.
10	Jaigishvya	An ancient Rishi mentioned in MBh along with asita and devala. His contribution to astrology is not known.
11	Sakti	Son of Vasishta, Father of Parasara. No astrology books or slokas ascribed to Sakti is known.
12	Parasara	the author of BPHS
13	Harita	The author of Harita smriti, Harita samhita etc. Even though many books of Harita is available, his contribution to astrology is unknown.
14	Vaiklavya	Never heard this name. (Could it be Balakhilya, the famous dwarf sages?)
15	Brihaspati	author of Brihaspati samhita
16	Bharadwaja	A famous ancient sage. Famous especially for his technological

		knowledge. Only a few astrological quotes ascribed to Bharadwaja are available.
17	Maandavya	A sage who contributed to astrology as well as spread of Hinduism in Indonesia region. Only a few astrological quotes ascribed to him are available.
18	Garga	The Jain sage. The author of Garga Samhita, Garga Hora etc. Garga Samhita and numerous quotes of Garga hora are available.

They were taught the details after (their teachers had) formed an opinion through their own interpretations - says Lomasa. This would mean that either all of them wrote books or that books got created in their name by their students who followed their tradition. I have mentioned many books of these scholars at least fragments of which are known to me.

Period of Lomasa Samhita

पार्वत्युवाच

कस्मिन्काले विरचितो देशे वा केन हेतुना।

इति मे ब्रूहि देवेश कृपया जनवल्लभ॥17॥

[Parvati said: At what time was this text created? At which place? What was the reason for its creation? O lord of lords! O the one dear to men! Please tell this to me.]

शिव उवाच

लोमशः कृतवान्ह्येतमेकविंशतिमे कृते।

चतुर्दशदिनोने तु सहस्रेऽष्टगते समे॥18॥

संवत्सरे तु प्रभवे माघे मासि सिते दले।

पंचम्यां वासरे शुक्ले पौष्णमे शुभयोगके॥19॥

[Shiva said: Lomasa created this treatise in the twenty first Krita yuga, when fourteen days were left for the completion of the one thousand and eighth years, in the Prabhava samvatsara, in the month of Magha, on the fifth day of bright fortnight, on a Friday, when Moon was in the Pushya constellation and when there was the Subha yoga. (Subha is the 23rd of 27 nityayogas.)]

The details given are -

In 21st Krita Yuga; When 14 days were left for the completion of 1008 year (of 21st Krita yuga); Prabhava Samvatsara (i.e. 1st of the 60 year cycle); In the month of Magha (i.e. the month's Full Moon in Leo and Sun in Capricorn or Aquarius); Suklapaksha Panchami Tithi (5th day of bright fortnight); Friday; Nakshatra of the day was Pushya; This is erroneous. Because for the month to be Magha, Sun should be either in Capricorn or Aquarius. And for the Tithi to be Sukla Panchami the distance between Sun and Moon should be $12 \times 5 = 60$ deg to 72 deg. If it is assumed that Sun was in the beginning Capricorn then for the Tithi to be Sukla Panchami Moon should be in Pisces 0 deg to 12 deg - in which case the Nakshatra can only be Purva Bhadrapada or Uttara Bhadrapada. Otherwise let us assume that Sun was at the end of Aquarius (another extreme case) and then for the Tithi to be Sukla Panchami, Sun should be Taurus 0 deg to 12 deg - in which case the Nakshatra can only be Krittika or Rohini. Whatever the case be it is impossible for Sukla Panchami and Pushya Nakshatra to coincide in a Magha month. This casts shadow on the authenticity and dependability of this sloka and even the text, even after accepting the fact that it is a rare resource.

आरभ्य तद्धिनात्माधी यावद्दशदिनानि च।

लोमशः सुमतेः पुत्रं कथयामास संहितां॥२०॥

[Beginning with that day, for ten days Lomasa, the one meditating on the Self, spoke this treatise to the son of Sumati.]

son of Sumati = Sujanma

यत्र साक्षाद्भगवति गंगा पापप्रणाशिनी।

नरनारायणौ यत्र नाम्ना बदरिकाश्रमं॥21॥

तत्रैवाध्यापयामास संहितां सुमनोहरां।

यज्ज्ञात्वा परमं लोकं प्रापयिष्यन्ति मानवाः॥22॥

[Where the goddess Ganga, the destroyer of sins, is herself present, where Nara and Narayana are present, the place having the name Badrikashrama, there itself he taught this wonderful treatise, knowing which men shall attain the supreme world.]

Nara = primordial human being

Narayana = primordial god.

Nara-Narayana are considered as two sages who are the incarnation of lord Vishnu. Krishna and Arjuna are said to be Narayana and Nara respectively.

About Sujanma

पार्वत्युवाच

कः सुजन्मा किमर्थं वै संहितामप्यधीतवान्।

ब्रूहि मे कृपया देव श्रोतुमिच्छामि विस्तरात्॥23॥

[Parvati said: Who was Sujanma? And why did he study the treatise (of astrology)? O Lord! Have mercy and tell me. I want to know in detail.]

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे (ज्योतिषोल्पत्ति

नाम)द्वितीयोऽध्यायः॥2॥

||Thus ends the second chapter (named Jyotishotpatti) in the conversation between Shiva and Parvati in the first part of Lomasa Samhita of sixty thousand verses.||

तृतीयोऽध्यायः (Chapter - 3)

विप्रागमनं

The Arrival of the Vipra

Story of Twins of King Kirtidhwaja

सूत उवाच

पार्वतीवचनं श्रुत्वा शंकरः सर्वतत्त्ववित्।

सर्वलोकोपकाराय पुनः प्रोवाच शैलजाम्॥1॥

[Suta said: After hearing the words of Parvati, the knower of the truth of everything, Sankara, spoke again to the daughter of the mountain (i.e. Parvati) for the benefit of the entire world.]

Sankara = Siva.

Parvati = wife and student of Siva

Presenting the subject as Siva-Parvati conversation is the tantric style. Siva is the Guru, Parvati is the Sishya, and Guru-Sishya relation is like a marriage - a bond.

शिव उवाच

शृणु देवि प्रवक्ष्यामि सुरहस्यं कथानकं।

वंगराजस्य चरितं सर्वपापप्रणाशनम्॥2॥

[Shiva said: O Goddess! Listen. I shall tell a secret story - the story of the king of Vanga, which is the destroyer of all sins.]

The reference to the king of Vanga (Bengal) may indicate that this text got written in Bengal region or near by.

आसीत्कृतयुगे राजा नाम्ना कीर्तिध्वजो बली।

धर्मजः सत्यवक्ता च कृतज्ञश्च दृढव्रतः॥3॥

[In the Krita yuga there was a powerful king by the name Kirtidhwaja. He was a knower of dharma, veracious, mindful of former favors and of rigid vows.]

Krita yuga = 1st among the four yugas.

Kiritidhwaja = One for whom fame is the flag post.

Dharma = religion or one of the Purusharthas among Dharma-Artha-Kama-Moksha.

देवेंद्रेण समं यस्य मित्रत्वमभवच्छिवे।

यमेन वरुणेनैव कुबरेण समं तथा॥4॥

[O Sivaa! He had friendship with Indra. He also had friendship with Yama, Varuna and Kubera.]

Yama = The deity of time and death. Rules southern direction.

Varuna = The deity of waters - rain and sea. Rule Western direction.

Kubera = The deity of wealth. Rule Northern direction.

This may mean that Kirtidhwaja is the ruler of the east. It is told earlier that he is the ruler of Vanga (Bengal and Bangladesh). This means that during that period 'East' meant Bengal and Bangladesh.

तस्यैवं शासतो देवि राज्यं निहतकंटकं।

पुत्रबान्धनवाँश्चैव प्रजावान्धर्मशीलवान्॥5॥

[O Goddess! He had (good) sons, he possessed wealth, he had (good) subjects, was devoted to dharma and was of virtuous conduct. While he was ruling this way, all obstructions related to his kingdom were subdued.]

तस्य भार्याद्वयं चासीत्कमला किरणेति च।

सदाचारे सुरूपे द्वे पतिभक्तिपरायणे॥6॥

[He had two wives named Kamala and Kirana. Both were of virtuous conduct, had attractive looks and were devoted to their husband.]

Kamala = attractive

Kirana = beautiful like a dear or ray of light.

Twin birth

ज्येष्ठायां कमलायां च पुत्रौ द्वौ संबभूवतुः।

एकवर्षे च मासे च तिथिवारादिके समे॥7॥

एकभे चैकयोगे च लग्नैके समकालके।

[The elder wife Kamala bore two sons in the same year, the same month, the same tithi, vaara etc, in the same Nakshatra, in the same yoga, in the same lagna and at the same time.]

Tithi = lunar day, an ephemerical element.

vara = date, solar date having a day and night, an ephemerical element.

Nakshatra = Asterism, constellation, an ephemerical element.

Yoga = Nityayoga, an ephemerical element, computed based on the sum of longitude of Sun and Moon.

Lagna = ascendant.

जातौ समौ चापि वरौ रूपभिन्नौ बभूवतुः॥8॥

श्यामगौरौ कृशस्थूलौ लघुदीर्घौ क्रमेण तौ।

एकोऽतिगुणवान्दाता धर्मात्मा सत्यसंयुतः॥9॥

एकः पापी महाक्रोधी पिशुनोऽनृततत्परः।

[Even though the two princes were born at the same time they were different in terms of appearances. There were respectively dark and fair, lean and obese, short and tall. One was extremely virtuous, charitable, pious and veracious while the other was sinful, extremely short tempered and devoted to slandering and falsehood.]

दृष्ट्वा तदा सुतौ राजा विचित्रा गतिरैश्वरी॥10॥

विस्मयं परमं लेभे चिंतया खिन्नमानसः।

[Seeing those two sons and the astonishing ways of God, the king was very much surprised and was depressed with worry.]

तदा विलोकयामास नानाग्रंथान्मुनिकृतान्॥11॥

तथापि नो गता चिंता किमिदं चिंतितं भृशं।

एतस्मिन्नन्तरे काले मुनिवृंदं समागतम्॥12॥

[He then referred to various astrological texts created by the sages but even then his worry did not subside. He frequently thought, "What is this?" At this time a group of sages arrived in front of the king.]

Here a doubt may arise - if there already existed various texts written by sages, how can Lomasa Samhita which was written after these, can be the first text of astrology? And this text does not seem to provide an answer to such a question.

18 Propounders of Astrology

वसिष्ठः कौशिको गर्गः काश्यपो माठरः क्रतुः।

पुलहः सिमलः शुल्को जाबालिर्देवलो भृगुः॥13॥

शौनको नारदो व्यासः पौलस्त्योऽत्रिः पराशरः।

एते चान्ये च बहवः सर्वविद्याविशारदाः॥14॥

[Vasishta, Kausika, Garga, Kasyapa, Maathara, Kratu, Pulaha, Simala, Shulka, Jaabaali, Devala, Bhrigu, Saunaka, Narada, Vyasa, Paulastya, Atri, Parasara - these and many others. All of them were proficient in all subjects.]

18 sages are mentioned here. Let us tabulate them.

Sl	Sage	Comment
1	Vasishta	One among the 18 propounders of astrology
2	Kausika	One among the 18 propounders of astrology
3	Garga	One among the 18 propounders of astrology
4	Kasyapa	One among the 18 propounders of astrology
5	Maathara	Neither anything is known about this sage nor he is counted among the 18 propounders of astrology by others.
6	Kratu	One among the 18 propounders of astrology
7	Pulaha	One among the 18 propounders of astrology
8	Simala	Neither anything is known about this sage nor is he counted among the 18 propounders of astrology by others.

9	Shulka	Neither anything is known about this sage nor is he counted among the 18 propounders of astrology by others.
10	Jaabaali	Jabaali, possibly a Buddhist sage, is not counted among the 18 propounders of astrology by others.
11	Devala	A king. He is not counted among the 18 propounders of astrology by others.
12	Bhrigu	One among the 18 propounders of astrology
13	Saunaka	One among the 18 propounders of astrology
14	Narada	One among the 18 propounders of astrology
15	Vyasa	One among the 18 propounders of astrology
16	Paulastya	One among the 18 propounders of astrology
17	Atri	One among the 18 propounders of astrology
18	Parasara	One among the 18 propounders of astrology

All 18 propounders of astrology (or at least 13 of them) are listed in one place. It is interesting to note that eighteen names are mentioned here. Traditionally also there are said to be eighteen pravartakas or propounders of astrology. Some say that Shulka is a name for Sukra. But this cannot be true since Bhrigu (=Sukra) is already listed. Thus Shulka must be a different sage. Let me list similar quotes from various Rishi horas that enlist the 18 propounders of astrology.

ब्रह्माचार्यो वसिष्ठोऽत्रिर्मनुः पौलस्त्यलोमशौ

मरीचिरंगिरा व्यासो नारदः शौनको भृगुः।

च्यवनो यवनो गर्गः कश्यपोऽथ पराशरः

अष्टादशैते गंभीरा ज्योतिःशास्त्रप्रवर्तकाः॥

(Narada Samhita)

[1. Brahma, 2. Aacharya, 3. Vasishta, 4. Atri, 5. Manu, 6. Paulatsya, 7. Lomasa, 8. Marichi, 9. Angiras, 10. Vyasa, 11. Narada, 12. Saunaka, 13. Bhrigu, 14. Chyavana, 15.

Yavana, 16. Garga, 17. Kasyapa, 18. Parasara - these eighteen gambhiras are the originators of the scripture of Jyotisha.]

Gambhira: A man who has a deep navel, a deep voice and a deep character. Ref. MW Dictionary.

सूर्यः पितामहो व्यासो वसिष्ठोऽत्रिः पराशरः

कश्यपो नारदो गर्गो मरीचिर्मनुरंगिराः।

लोमशः पौलिशश्चैव च्यवनो यवनो भृगुः

शौनकोऽष्टादशश्चैते ज्योतिशास्त्रप्रवर्तकाः॥

(Kasyapa Samhita)

[1. Surya, 2. Pitamaha (Brahma), 3. Vyasa, 4. Vasishta, 5. Atri, 6. Parasara, 7,. Kasyapa, 8. Narada, 9. Garga, 10. Marichi, 11. Manu, 12. Angiras, 13. Lomasa, 14. Paulisa, 15. Chyavana, 16. Yavana, 17. Bhrigu, 18. Saunaka - these are the eighteen originators of the scripture of Jyotisha.]

विश्वसृण्णारदो व्यासो वसिष्ठोऽत्रिः पराशरः

लोमशो यवनः सूर्यश्च्यवनः कश्यपो भृगुः।

पुलस्त्यो मनुराचार्यः पौलिशः शौनकोऽङ्गिराः

गर्गो मरीचिरित्येते ज्ञेया ज्योतिःप्रवर्तकाः॥

(Parasara Hora)

[1. Creator of the Universe (i.e. Brahma), 2. Narada, 3. Vyasa, 4. Vasishta, 5. Atri, 6. Parasara, 7. Lomasa, 8. Yavana, 9. Surya, 10. Chyavana, 11. Kasyapa, 12. Bhrigu, 13. Pulatsya, 14. Manu, 15. Aacharya, 16. Paulisa, 17. Saunaka, 18. Angira, 19. Garga, 20. Marichi - these should be known to be the originators of Jyotisha.]

Even though there are some minor differences, the above lists provided by Narada, Kasyapa and Parasara are almost similar and the list of sages they give can be summarized as - 1. Brahma, 2. Surya, 3. Brihaspati, 4. Vasishta, 5. Atri, 6. Vyasa, 7. Narada, 8. Parasara, 9. Manu, 10. Paulastya (Pulastya), 11. Lomasa, 12. Marichi, 13. Angiras, 14. Sounaka, 15. Bhrigu, 16. Garga, 17. Chyavana, 18. Yavan, 19. Kasyapa, 20. Paulisa.

But several names listed by Lomasa Samhita do not go well with the above lists. Even though the 13 names Vasishta, Kausika, Garga, Kasyapa, Kratu, Pulaha, Bhrigu, Saunaka, Narada, Vyasa, Paulastya, Atri, and Parasara go well with the above list, it is not the case with the other 5 names Maathara, Simala, Jaabaali, Devala, Shulka listed by Lomasa Samhita. Here Shulka cannot be a name for Sukra since Bhrigu (Sukra) is already listed. Further it is known that Devala listed amongst the above is at times considered as a scholar of foreign origin. Asita and Devala are mentioned in Mahabharata along with Jaigishvya as mentioned earlier. It is interesting to note that Lomasa counts Devala among the sages and also as one among the 18 propounders of astrology! That is very unlikely unless Lomasa samhita and its tradition are indebted to Devala and his teachings too in one way or the other.

मुनीनां वृंदमालोक्य तदा राजा समुत्थितः।

अर्घ्यपाद्यादिकं चक्रे प्रहृष्टात्मा महीपतिः॥15॥

[Seeing the group of sages the king stood up and with a pleased mind he washed their feet, offered water for drinking and conducted other formalities.]

सुखोपविष्टान्विश्रान्तान्प्रच्छ विदितान्मुनीन्।

स्वामिनस्त्वद्दर्शनेन कृतं देहस्य पावनं॥16॥

[He asked the enlightened sages who were seated comfortably and had rested, "O Masters! By seeing you the purification of my body is done."]

महांतः कृपणान्पातुं यांति तद्गेहमादरात्।

यूयं सर्वगतिश्रेष्ठाः समाधिध्यानतत्पराः॥17॥

तस्माद्भो मुनयः श्रेष्ठा मम शंकां व्यपोहतु।

["Great men go to the houses of weak out of respect to protect them. You are all dedicated to samadhi and meditation and are the supreme refuge of all. Therefore, O great sages! Let my doubt be removed"]

इत्युक्त्वा धरणीनाथः सुतयोर्जन्मपत्रिके॥18॥

तान्मुनीन्दर्शयामास कालज्ञानविशारदान्।

[Having said this, the king showed the two birth charts of his sons to those sages who were adept in the knowledge of time (i.e. knowledge of astrology)]

Kala Jnana = knowledge of time.

Kala Jnana and Kala Tantra are two terms used to refer to astrology and astronomy in ancient times.

Horoscope of twins

तदा ते मुनयः सर्वे दृष्ट्वा कुंडलिके शुभे॥19॥

ग्रहराशिनवांशाद्यान्वर्षमासादिकासमान्।

पत्रिकः पत्रिकाँज्जत्वा जनस्यैकस्य भामिनि॥20॥

[O Bhamini! Then all those sages, after seeing the two auspicious charts, planets, signs, divisions like navamsa etc which were identical with respect to year, month etc they thought them to belong to one individual.]

Bhamini = beautiful woman.

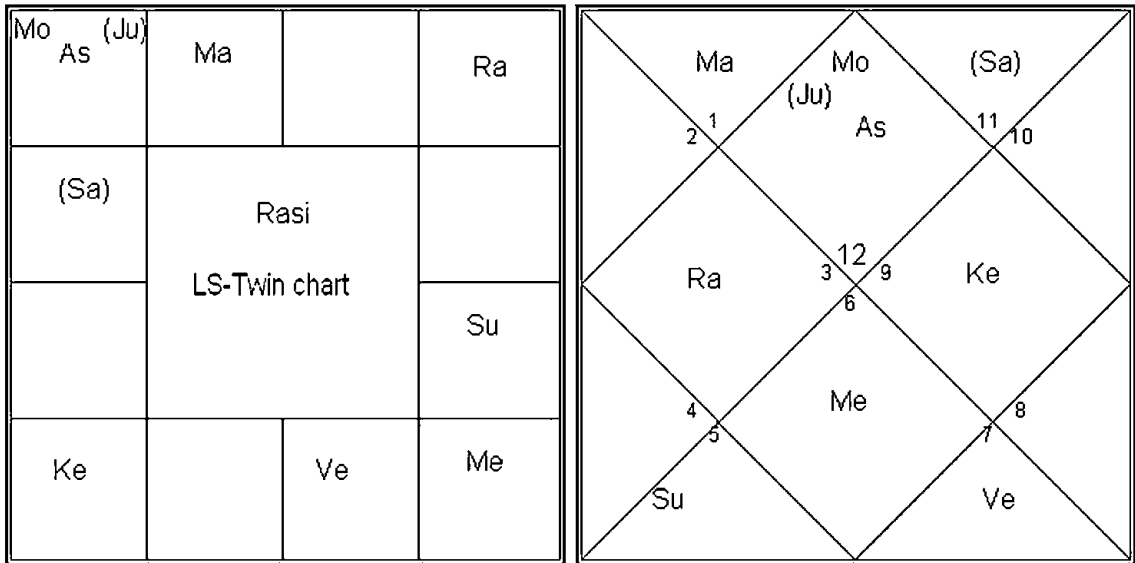
मीनांगे तत्र जीवेदू मेषे भौमो घटे शनिः।

सिंहे सिंहाधिपो जूके भार्गवो मिथुने तमः।

चंद्रात्मजे मदस्थाने सकलादीसभागगाः[VK1] ॥21॥

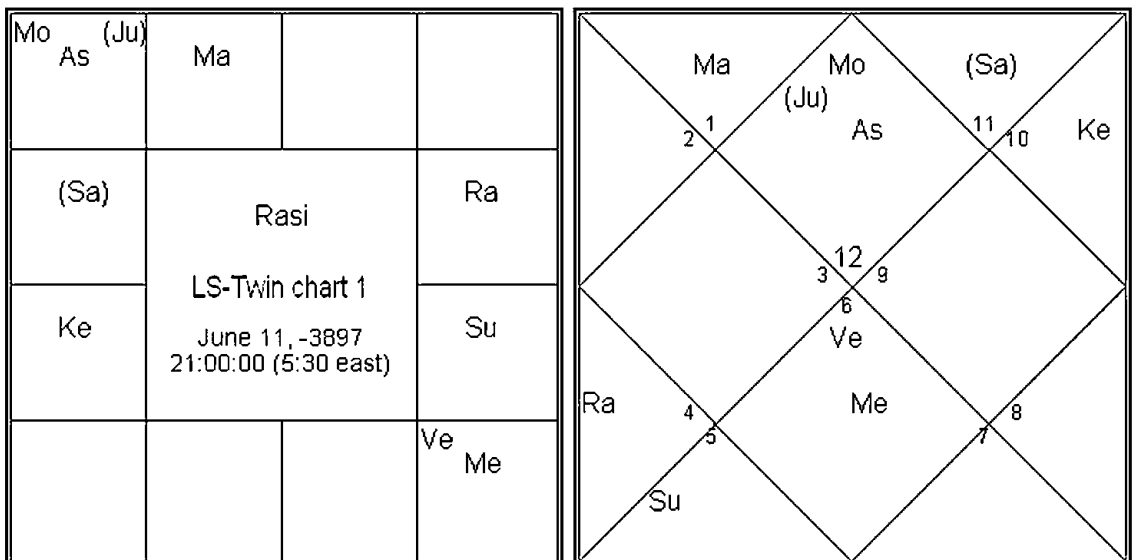
[In them Jupiter and Moon were placed in lagna Pisces, Mars in Aries, Saturn in Aquarius, Sun in Leo, Venus in Libra, Rahu in Gemini and Mercury in the seventh house with all planets in identical Navamsas.]

Here a complete chart is given - Pisces lagna, Sun in Leo, Moon in Pisces, Mars in Aries, Mercury in 7th house in Virgo, Jupiter in Pisces, Venus in Libra, Saturn in Aquarius, Rahu in Gemini and Ketu in Sagittarius.



The question may arise to which period this chart belongs to? The answer is that it does not belong to any period. Possibly it is just an imaginary chart that can indicate a twin birth. Note that lagna is a dual sign, aspected by a dual planet mercury, placed in another dual sign, and the lagna lord Jupiter is also placed in a dual sign - i.e. Pisces. Out of 9 planets and lagna, 6 are in dual signs and obviously it indicates a twin birth.

If someone was to assume that it is a real chart and search for a date on which it would represent a real placement of planets, then he may find that BCE 3897 Jun 11th at 9 PM Gregorian (BCE 3897 July 12th at 9 PM Julian) is the only date that can get most of these placements right. But still Rahu-Ketu and Venus would be off by a sign. The chart for the said date is given below.



Please note that for the given date almost all the positions match, except that of Rahu-Ketu and Venus which are off by a sign. But if the degrees are considered it would be clear that they are off by just 6 degrees only, a calculation mistake which is quite possible considering the undeveloped state of astronomy in the past. Thus it becomes clear that it is about this particular 'back calculated chart' itself that the discussion is happening. (Anyone can use JHora astrology software to check the accuracy of the above chart for the above date)

I wonder who are the famous puranic twins who are thought have taken birth during this period! Even Mahabharata war is said to have taken place in BC 3100, and this date is approx. 900 years before that! May be some forefathers of Kuru kingdom should be tracked to this date I hope - who knows!

तेन जातो गुणाद्यश्च मतिमान्कीर्तिमान्बली।

चक्राधिपो धनेशश्च सर्वसत्त्वानुकंपकः॥22॥

राजराजो धनुर्धारी सर्वशत्रुविनाशकः।

गौरांगो धर्मशीलश्च दीर्घः स्थूलः सहायवान्॥23॥

व्रतबंधोऽष्टमे वर्षे विवाहो द्वादशे भवेत्।

अष्टाविंशे सुतो सप्तिर्महायुद्धं रणे भवेत्॥24॥

तत्रैव मृत्युमाप्नोति तेन स्वर्गे गमिष्यति।

माघे मासे सिते पक्षे द्वादश्यां रविवासरे॥25॥

सूर्योदये कुवे राश्ये(राशौ?) कालास्त्रेण मरिष्यति।

इत्युक्त्वा मुनयः सर्वे तूष्णीं ते बभूवुस्तदा॥26॥

["One with this configuration will be endowed with virtues, will be intelligent, famed, physically strong, a chakravarti king, wealthy, compassionate to all beings, a king of kings, a wielder of bow, destroyer of all enemies, of fair color, shall have a conduct in accordance with dharma, tall, healthy and shall help others (or shall have many helpers). He will have the thread ceremony at the age of eight, marriage at the age of twelve, son at the age of twenty eight. At the age of seventy there will be a huge war in the battlefield.

There itself he will die and because of this attain heaven. In the month of Magha, on the twelfth day of the bright fortnight, on a Sunday, when the Sun will rise in the sign of Capricorn he will die by the weapon named Kalastra.” Having said this all the sages then became quiet.]

Chakravarti =king of kings

It is believed that, death in the battlefield immediately takes a Kshatriya (warrior class) born to heaven. That is why it is said that ‘he will attain heaven because he died in battlefield’.

Year of death = -3897 + 70 = -3827

Month of death (god) = Magha lunar month.

Tithi = Suklapaksha Dwitiya

Day = Sunday

Lagna = Capricorn

And wow! We find that it all comes true correct for 6th Nov 3827 BCE Gregorian except that the day is off by a single day - i.e. it is not Sunday but Saturday. Quite impressive!

मुनीनां वाक्यमाकर्ण्य तानुवाच तदा नृपः।

एकस्येदं फलं सौम्या नान्यस्य घटते फलम्॥27॥

[After hearing the words of the sages the king then spoke to them, “O Saumyas! This result pertains to one son. It does not apply to the other.”]

Soumyas = soft, mild, good hearted people.

Throughout LS the term ‘vipra’ is used to refer to a ‘Brahmachari brahmin’ (a celibate student in education period) and the term ‘Soumya’ is used to refer to the acharyas and gurus. Thus in LS contextually ‘vipra’ means student and ‘soumya’ means ‘sage’, ‘guru’ or ‘respected one’ even though this is not the actual meaning of these words.

कारणं तस्य मे ब्रूहि वर्षमासादयः समान्।

द्वितीयस्तु महापापी दुःशीलो रणकातरः॥28॥

विद्याविरहितः क्रोधी श्यामो ह्रस्वोऽतिनिर्घृणः।

एतद्विचार्यतां समयग्भवंतो बुद्धिशालिनः॥29॥

[“Tell me the reason for that. The years, months etc are identical but the second son is very sinful, of a bad character, a coward in battlefield, devoid of knowledge, short tempered, dark in color, short in height and extremely merciless. All you intelligent sages should think about this properly.”]

इति वाक्यं समाकर्ण्य नृपस्य मुनयस्तदा।

ऊचुस्ते पृथिवीनाथं नृपस्य परितोषणं॥30॥

[Hearing these words of the king the sages then spoke to him words for his satisfaction.]

In search of Sumati

मुनय ऊचुः

शृणु राजन्महाभाग धर्माब्जोद्बोधने[VK3] हरिः।

उपायं संप्रवक्ष्यामि त्वच्चिंता येन नश्यति॥31॥

[The sages said: Listen, O King! O greatly fortunate one! Vishnu (is the cause of) the blossoming of the lotus of dharma. I am telling you the means through which your worry shall cease.]

सुमतिर्भृगुगोत्रीयः कुत्रास्ति त्वत्पुरोहितः।

तमाहूय पप्रच्छस्व स सर्वं कथयिष्यति॥32॥

[Where is Sumati, your purohita, who is born in the lineage of Bhrigu? Call him and ask. He will tell everything.]

Sumati = One with good intellect.

धात्रा वरप्रदानात् त्रिसप्तजन्मांतरस्य च।

पूर्वस्य हि क्षमो वक्तुं तत्तुल्योत्तरजन्मजं॥33॥

[By the boon granted by Brahma he is capable of telling about twenty one previous lives and an equal number of future lives.]

Brahma = one of the trinity among Brahma-Vishnu-Siva.

इति वाक्यं समाकर्ण्य मुनीनां च तदा नृपः।

तत्क्षणाद्भूतमाहूय प्रेषयामास तद्गृहे॥34॥

[Hearing these words of the sages the king then instantly summoned his messenger and sent him to his (the purohita's) house.]

दूतोऽपि प्रगतस्तत्र तस्य पुत्रं ददर्श ह।

उवाच तं महात्मानं कुत्र ते जनको गतः॥35॥

[The messenger having arrived there saw his son. He asked that high souled one, "Where has your father gone?"]

Later in sloka 1.4.6 it would be clarified that the name Sumati's son is Sujanma. Sujanma and his activities would be the focus of this story from now on.

इति वाक्यं समाकर्ण्य दूतस्य तमवोचत॥36॥

पिता पंचत्वमापन्नो गंगासागरसंगमे।

त्वं कोऽसि कुत्र ते वासः किं कार्यं वर्तते तव॥37॥

शुभं वाप्यशुभं वापि तन्नो ब्रूहि यथार्थतः।

[Hearing these words of the messenger he said to him "My father, has attained to the five tatwas (i.e. died), at the junction of Ganga and the sea. Who are you? Where do you live? What is your work here? Whether it is good or bad, tell me as it is."]

Interesting to note that the king was unaware of the death of his own purohita even after 5 days of his demise, and also that Sumati's son failed to recognize the messenger of the king! In slokas 42-43 it is clarified that Sumati and his son were the residents of Anga kingdom (an eastern kingdom ruled by non-vedic kings). Only this explains 'why the king did not know about the demise of Sumati even after 5 days of his demise' and 'why Sumati's son did not recognize the king's messenger'. Ganga joins the sea - the Bay of Bengal - in Bangladesh. Here it would be good to know briefly about the five great eastern kingdoms. They are -

I	Anga	Eastern Bihar, Jharkhand and West Bengal, India and Tarai area of Nepal.
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2	Vanga	southern West Bengal and Bangladesh
3	Kalinga	coastal Orissa
4	Pundra	northern Bangladesh and West Bengal, India.
5	Suhma	north-western Bangladesh and West Bengal, India

दूत उवाच

वंगराजस्य दूतोऽहं तत्रैव प्रवसाम्यहं॥38॥

कंदुरो नाम मे विद्धि त्वत्सकाशमिहागतः।

तेनाहं प्रेषितो विद्वन् स यदाह शृणुष्व तत्॥39॥

[The messenger said: I am the messenger of the king of Vanga. I stay there itself. Know me, the one who has come in your presence, to have the name Kandura. O learned one! I have been sent by him (the king of Vanga). Listen to what he has said.]

सुमतिं तत्सुतं वापि कर्मजं सत्यसंविदं।

अस्मिन्नथे समारोप्य हयानयस्व यथाविधि॥40॥

[“Bring the knower of karma, the one possessing true knowledge, Sumati or his son by properly mounting him on this chariot.”]

It is interesting to note that the term कर्मजं (the knower of karma) is used here to denote an astrologer. And thus the term Karma is used synonymous with astrology. That is astrology is Karma Sastra or simply Karma!

तस्माद्भो ब्राह्मणश्रेष्ठ मत्सहैवाधुना व्रज।

इति दूतोदितं श्रुत्वा सौमतेयो द्विजर्षभः॥41॥

दूतवाक्यं मन्यमानो रथमारुह्य तत्क्षणात्।

प्रहृष्टमानसो भूत्वा व्रजन्द्विजवरस्तदा॥42॥

अंगाद्वंगे समायातो रात्रौकेण सदूतकः।

[Therefore, O great Brahmin! Come with me now itself. After hearing these words uttered by the messenger, the excellent dwija Saumateya, acceding to the messenger's request, mounted the chariot instantly. Going with a pleased mind he, along with the messenger, reached Vanga from Anga in one night.]

Arrival of Sujanma

तदा सर्वे जनाः श्रुत्वा विप्रस्यागमनं शिवे॥43॥

स्वस्वगेहात्समायाता भूदेवाः क्षत्रियादयः।

वस्त्रालंकारससहिता विप्रदर्शनलालसाः॥44॥

[O Sivaa! Then all the men - brahmins, kshatriyas etc on hearing the arrival of the vipra, stepped out of their houses along with clothes and ornaments with a desire to see the vipra.]

This shows howmuch respect a good astrologer got on those days in Bengal and Bangladesh. A contextual info that comes to mind is that 'Pragjyotishpur' (near Guwahati) which is considered by some as the birth place of astrology located in current Assam was within the Vanga kingdom mentioned here.

दूतो नृपं सभायां च कथायामास तत्त्वतः।

तदा राजा समुत्थाय ननाम शिरसा मुहुः॥45॥

आसनं पाद्यमर्घ्यदीन्नृपः प्रादाद् द्विजाय च।

[The messenger said everything to the king in the assembly as it is. Then the king, having got up, bowed his head and then provided the dwija a seat and washed his feet, offered water for drinking and conducted other formalities.]

सुखोपविष्टं विप्रेन्द्रं कुशलं पृष्टवान् नृपः॥46॥

राजानमाशिषं दत्वा चिरं जीवेति ब्राह्मणः।

कथितं कुशलं चादौ पितुर्मृत्युं न्यवेदयत्॥47॥

[The king asked the excellent vipra, who was seated comfortably, his well being. The vipra blessed the king by saying "May you live long!" and after mentioning his welfare mentioned the demise of his father.]

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे विप्रागमनं नाम

तृतीयोऽध्यायः॥३॥

||Thus ends the third chapter entitled "The Arrival of the Vipra" in the conversation between Shiva and Parvati in the first part of Lomasa Samhita of sixty thousand verses.||

चतुर्थोऽध्यायः (Chapter - 4)

लोमशाश्रमे विप्रागमनं (The Arrival of the Vipra in the asram of Lomasa)

The extrolation of astrology by king Kirtidhwaja and Sujanma's leaving for the Lomasa asram situated in Badarinath (of Uttarkhand) to learn astrology from sage Lomasa is the major point presented in this chapter.

Sujanma in the Assembly of Kirtidhwaja

श्रीशिव उवाच

तदा नृपोऽपि धर्मात्मा स्थानं दत्वा द्विजाय च।

तत्रोपवसते विप्रे सभा चैकदिने कृता॥1॥

[Shiva said: Then the pious king offered a place to stay for the vipra. When the vipra was staying there one day an assembly was convened by the king.]

वसिष्ठाद्याश्च मुनयो राजानश्च तथागताः।

सुबाहुर्दंडकः शल्यश्चित्रकेतुर्विदेहजः॥2॥

वीरबाहुः सुषेनश्च नृकः सुह्लादकोरणौ।

रत्नग्रीवो रिपूतापः पद्माक्षः सिंहगर्जनः॥3॥

मंत्रिणश्चागतास्तत्र चत्वारो हर्षणादयः।

हर्षणो भरतः शल्यः अश्वजंघोऽतिकोविदाः॥4॥

[Sages like Vasishta etc and kings arrived. Subahu, Dandaka, Salya, Chitraketu, Videhaja (son of Janaka, the king of Mithila), Virabahu, Sushena, Nrika, Suhlada, Korana, Ratnagriva, Riputapa, Padmaksha, and Simhagarjana. The four ministers Harshana etc

also arrived there. These ministers, Harshana, Bharata, Salvara and Aswajangha were all very learned.]

Let us try to understand this list in a better way. This list possibly points to the supremacy of the King of Ayodhya - who sent his minister sage Vasishta, who got listed here first (possibly due to the prominence of him and his king). This list is elaborated below.

Sl	Kings and ministers	Comments
1	Vasishta	Sage. Minister. Purohit of the king of Ayaodhya.
2	Subahu	King
3	Dandaka	King
4	Salya	King
5	Chitraketu	King
6	Videhaja	King. Son of Janaka, the king of Mithila (Videha).
7	Virabahu	King
8	Sushena	King
9	Nrika	King
10	Suhlada	King
11	Korana	King
12	Ratnagriva	King
13	Padmaksha	King
14	Simhagarjana	King
15	Harshana	One of the four ministers of king Harshana
16	Bharata	One of the four ministers of king Harshana
17	Salvara	One of the four ministers of king Harshana
18	Aswajangha	One of the four ministers of king Harshana

If king Harsha here indicates king Harshavardhana then this may point to AD 590—647, the period of Harhavardhana. But the chance for this assumption to be true is very slim. The mention of Ayodhya (Rama's kingdom) and Videha (Sita's father Janaka's kingdom) generates the memories of Ramayana stories as well.

मार्गशीर्षेऽसिते पक्षे पंचम्यां पुष्यभे गुरौ।

मृगलग्ने कृता राजा सभा चाति मनोरमा॥5॥

[The pleasant assembly (of the great sages and powerful kings) was convened by the king in the month of Margasirsha, on the fifth day of the dark fortnight on a Thursday, when Moon was in the Pushya constellation and Capricorn was lagna.]

We are uncertain about on which year this happened since there are multiple possibilities.

तदा कीर्तिध्वजो राजा सभायां सुमतेः सुतं।

आहवयामास हर्षेण सुजन्मा तत्र चागतः॥6॥

[Then the king Kirtidhwaja summoned the son of Sumati in the assembly delightedly. Sujanma arrived there.]

Here it is mentioned in LS for the first time that the name of Sumati's son is Sujanma. Also note that both of them are Bhrigu kula brahmins as mentioned earlier.

आगतं वीक्ष्य धर्मज्ञं सौमतेयं सुजन्मनं।

कृतांजलिपुटो भूत्वा उवाचेदं महामतिः॥7॥

[The intelligent king, after seeing Sujanma, the knower of dharma, the son of Sumati, having arrived, folded hands and spoke the following to him.]

राजोवाच

नमस्तुभ्यं द्विजपते पूर्वजन्मविदे नमः।

सौमतेयाय सर्वाय सर्वज्ञाय च ते नमः॥8॥

[The king said: Salutations to you, O Dwijapate! Salutations to you, O the one who knows about the previous births! O Saumateya! O the one who is everything! O the one who knows everything! Salutations to you.]

Dwijapati = king of the dwijas, supreme dwija.

Dwija = the one who has two births. The second birth being upanayana - initiation for education, thread ceremony. In ancient times Brhamin-Kshatriya-Vaisya were dwijas (had upanayana and wore sacred threads), now only brahmins follow the custom of thread ceremony.

इति स्तुत्वासनं प्रादादुपविष्टो द्विजोत्तमः।

तदा कीर्तिध्वजो राजा भरतं प्रत्युवाच ह॥9॥

पुत्रयोः पत्रिकेऽमात्य शीघ्रमानय मदगृहात्।

[After praising him in this way the king offered a seat. The best of the vipras sat down. Then the king Kirtidhwaja spoke to Bharata, “O Minister! Quickly bring the two horoscopes of my two sons from my home.”]

Here, Bharata is the name of minister of King Kirtidhwaja, the king of Vanga (Bengal).

इति नृपवचः श्रुत्वा भरतो मंत्रिसत्तमः॥10॥

गत्वा गृहे समादाय पत्रिके तत्र चागतः।

उभयोः पत्रिके प्रादात्सौमतेयं सुनजन्मनं॥11॥

तत्रोपविष्टो भरतो राज्ञो दक्षिणभागके।

[After hearing these words of the king, Bharata, the best of ministers, went to his home, picked up the two horoscopes and returned there. He gave the horoscopes of the two sons to Sujanna, the son of Sumati. Then Bharata sat down there on the right hand side of the king.]

Usually the Prime minister sits on the right side of the king, while the prime purohit (priest) on the left side of the king. If the prime queen (patta mahishi) is present she would be sitting on the left side of the king, just near to him, between the king and the purohit.

उवाच विप्रं नृपतिः सुधीर्धर्मप्रवर्तकः॥12॥

कयोरिमे पत्रिके द्वे किं फलं वद कर्मवित्।

कस्मिन्नब्दे फलं किं स्यात्पूर्वजन्मनि का कथा॥13॥

किमायुर्वद किं कर्म किं रूपं किं गुणं भवेत्।

एतत्सर्वं समालोक्य वद दैवजनंदन॥14॥

[The king, who had a good intellect and who was the propagator of dharma, spoke to the vipra, “To whom do these two horoscopes belong? What shall be the result? Tell, O Karmavit ! Which result will accrue in which year? What is the story of their previous lives? Tell, what shall be the life span? What shall be the deeds? What shall be the appearance? What shall be the nature? O son of a Daivajna! Speak after analyzing everything. ”]

Karmavit = knower of karma. Here it means astrologer.

Daivajna = one who knows about daivam.

Daivam = fate, purva karma phala, results of previous births. अत्र दैवं अभिव्यक्तं पौरुषं पौर्वदेहिकम् (here results of actions done in previous births is called daivam) says Yajnavalkya smriti.

इति प्रश्नं समाकर्ण्य नृपस्य सुमतेः सुतः।

राजानं प्रत्युवाचेदं लज्जयापि भयेन च॥15॥

[After hearing this question of the king, the son of Sumati spoke the following to the king with embarrassment as well as fear.]

Sujanma's not knowing Astrology

विप्र उवाच

राजन्शृणुष्व मद्वाक्यं कथयामि तवाग्रतः।

अन्यशास्त्रस्य यत्किंचिद्विषयं तद्वदाम्यहं॥16॥

मया न पठितं राजन् ज्योतिषं कर्मसूचकं।

पठितं चापि राजेंद्र काव्यं व्याकरणं नयं॥17॥

मीमांसा धर्मशास्त्रं च सांख्यं पातंजलं तथा।

वेदांतं च सुसाहित्यं पाकशास्त्रं च वैद्यकं॥18॥

पारिक्षकं च सामुद्रं शाकुनं कार्यदर्शकं।

न जानामि महाभाग ज्योतिषं वसुधाधिप॥19॥

[The Vipra said: O King! Listen to my words which I speak in front of you. If there is any other topic related to any other subject, I shall tell you that. O King! Jyotish, the informant of the karma, has not been studied by me. O King of kings! Poetry, Grammar, Polity, Mimamsa, the scriptures of Dharma, Samkhya, Paatanjala, Vedanta, Literature, Cookery, Medicine, Agriculture, Saamudra and Sakuna have been studied by me. O Vasudhadhipa! O Mhabhaga! I do not know Jyotisha.]

Vasudhadhipa = lord of the land, king of the earth. Here a salutation to the king.

Mahabhaga = highly fortunate one. Here a salutation to the king.

Many subjects are mentioned here. Sujanna is saying that he has not learnt any of these subjects. Let us tabulate them for a better understanding.

Sl	Subject	Comments
1	Jyotisham	Astrology. The subject that deals with the fruits of karma.
2	Kavyam	Poetry
3	Vyakaranam	Grammar
4	Meemamsa	One of the six (shad darshana) philosophies. Gives importance to reasoning.
5	Dharmasastram	Law
6	Sankhyam	One of the six (shad darshana) philosophies. Gives importance to numeration.
7	Paatanjalam	Yoga. The system originated by Patanjali of BCE 2nd century.
8	Vedantam	End of Veda. Supreme knowledge. Conclusion derived based on the study of Vedas. Upanishads.
9	Sahityam	Literature
10	Pakasastram	Cookery
11	Vaidyaka	Medicine (and treatment)
12	Parikshikam	Research.

13	Samudram	Predicting based on the physical characteristics of the body. Said to have been originated by Sage Samudra.
14	Shakunam	study of omens
15	Karyadarshakam	Administration

The reference to sage Patanjali as the originator of Yoga (or calling yoga as Paatanjala, meaning the system originated by Patanjali) indicates that King Kirtidhwaja, Sumati and Sujanna lived after the period of Patanjali. Patanjali the compiler of ‘Yoga Sutras’ is usually dated to BCE 150, i.e. 2nd century BCE. Thus whatever the yuga etc this text may refer to, it is well evident that this text got written after the period of Buddha (BCE 500) and Patanjali (BCE 150)

इति विप्रवचः श्रुत्वा राजा विप्रं चुकोप ह।

जगादेदं वचो गौरि गणकं लोकबृंहितं॥20॥

[O Gauri! Hearing these words of the vipra the king became angry with him and spoke the following words to the astrologer who was subsiding on the (money and donations obtained from the) people.]

Here the word used is Ganakam (गणकं). Ganitam (गणितं) is mathematics, Ganaka (गणक) is mathematician, which includes astronomical and astrological mathematics.

This term later started being used for all astronomers and astrologers of ancient times possibly because they are efficient in mathematics too. Later when astrology became popular then the term ‘Ganaka’ (गणकं) became a caste name of some castes who practice astrology too, especially in South India, similar to Joshi (one of depend on Jyotisha) become a caste name in North India. This term ‘Ganaka’ is used to refer to astrologers (of whatever caste they may be) in North India and South India alike. Astrologers (i.e. ganakas) subside on the money and donations obtained from people, and they need to be well-versed in the subject they use for their livelihood. Anyone who does

not have the mastery of the subject that he is dealing with (which he uses for his livelihood) should be censured.

Kirtidhwaja's Praise of Astrology and Insult of Sujanma

राजोवाच

धिग्विप्र तव जन्मस्य धिग्विद्या तव धिक्कुलं।

ज्योतिषं त्वं न जानासि वेदांगं धर्मसिद्धिदं॥21॥

ये विप्रा ज्योतिषं नैव जानन्ति ते न नाकगाः।

ते विप्रा निरयं यांति करमुक्तेषवो यथा॥22॥

श्लोकार्धं श्लोकपादं च जानन्ते ज्योतिषं च ये।

ते विप्रा अव्ययं यांति पुनर्लोके न जन्मभाक्॥23॥

व्रतानां सूचकं ह्येतत्साक्षात् धर्मस्य कारणं।

संक्रान्तिपर्वकालानां ज्योतिषं सूचकं स्मृतं॥24॥

मार्गोऽयं मुक्तिभागीनां ज्योतिषं धर्मसाधकं।

ब्रह्मारुद्रमुखाश्चास्य सर्वे देवाः कृताश्रयाः॥25॥

दशवर्षसहस्राणि दशवर्षशतानि च।

कुंभीपाके प्रपच्यन्ते ये च निन्दन्ति ज्योतिषं॥26॥

ब्रह्माणं विष्णुसृष्ट्यादौ सारोऽयमुपदिष्टितः।

ज्योतिषं परमं तत्त्वं जीवानां दुःखनाशनं॥27॥

भूतं चैव भविष्यं च वर्तमानं तथैव च।

सर्वं प्रदर्शकं शास्त्रं सिद्धिदं मोक्षकारणं॥28॥

ऐहिकं पारलौक्यं च शास्त्रोऽयं विप्रपुंगव।

ग्रहसंस्थानुसारित्वाज्जनिः स्याद्विप्रवेशमनि ॥29॥

[The King said: O Vipra! Shame on your birth! Shame on your knowledge! Shame to your family! You do not know Jyotisha which is a part of the Vedas, which helps in performance of religious duties as prescribed by the Vedas. The vipras who do not know Jyotisha do not attain to heaven (because he cannot perform yagyas and religious duties on time as prescribed by the vedas). Those vipras go to hell (fast), just like the arrows shot from hand. Who know even half a sloka or one fourth of a sloka of Jyotisha, those vipras attain to the immutable Purusha, they do not take birth again in the world. This Jyotisha is the indicator of the vratas. It is the direct cause of dharma. Jyotisha is the indicator of Samkranti, of Parva and of auspicious and inauspicious time. It is the path treaded by the ones who attain liberation. Jyotisha is the means for dharma. All gods including Brahma and Rudra take recourse to Jyotisha. Those who revile Jyotisha suffer torments in the hell named Kumbhipaka for eleven thousand years. In the beginning of creation this was the essence which was taught to Brahma by Vishnu, “Jyotisha is the supreme tatva. It destroys the suffering of the beings. This scripture reveals everything - the past, future as well as the present. It grants spiritual perfection and is the cause of liberation.” O the best of Vipras! This science is relevant to both this world as well as the future world because it follows the placement of the planets. It is like a wife in the house of a vipra.]

Samkranti = When Sun enters into a new sign it is called a Samkranti.

vratas = religious observances, religious vows.

Jyotisha is here compared to the wife in the house of a brahmin. This may mean that just like a man cannot do his dharma without a wife, similarly a brahmin cannot do his dharma without the knowledge of Jyotisha.

Several assertions in the above quote are notable.

- Jyotisha which is a part of the Vedas, which helps in performance of religious duties as prescribed by the Vedas. The vipras who do not know Jyotisha do not attain to heaven (because he cannot perform yagyas and religious duties on time as prescribed by the vedas). Those vipras go to hell. : Here the emphasis is on the point that Jyotisha is a Vedanga.

- In the beginning of creation this was the essence which was taught to Brahma by Vishnu: Here Vishnu is praised as the originator of astrology. Other schools praise Skanda, Brahma or Siva as the originator of astrology. There are some schools which praise Devi (mother goddess) as the originator of astrology too.
- Jyotisha is the supreme tatva. It destroys the suffering of the beings. This scripture reveals everything - the past, future as well as the present. It grants spiritual perfection and is the cause of liberation: Here astrology is praised as a Muktimarga (a path that leads to liberation and enlightenment), a spiritual path. Interesting to note that astrology is presented as a religion as well as spiritual path in the above sloka.
- 'Purush' is used synonymous with 'Brahm' (the supreme truth) in this sloka. Later while discussing signs it would be clear that the 'Purusha' refer to here is Janardana (Vishnu, Kalapurusha) as per this tradition. The term Purush literally means man.

Explanation by Sujanma

इति वाक्यं समाकर्ण्य सौमतेयोऽब्रवीद्वचः।

नृपस्य जीवरक्षार्थं राजाचित्तप्रशांतिदं॥30॥

[After hearing these words, to protect his life, Saumateya said the following words to the king which brought peace to the king's mind.]

हे राजन्शृणु मे वाक्यं सत्योक्तं सुव्रत त्वया।

यदाहं ज्योतिषं शास्त्रं पठनारंभितं तदा॥31॥

पिता पंचत्वमापन्नस्तेनाहं पठितं न हि।

[O King! Listen to my words. O Suvrata! What you have said is indeed true. But when I commenced to study the science of Jyotisha, at that time my father attained to the five tatvas (that is he demised). Because of this reason I have not read the science.]

Suwrata = observer of good vows, a person with good conduct and nature, here a salutation to the king.

इति विप्रवचः श्रुत्वा राजा परमधार्मिकः॥32॥

विप्रं प्रणम्य शिरसा स्वापराधं क्षमस्व मे।

गतो मध्याह्नसंध्यार्थं सर्वसत्त्वानुकंपकः॥33॥

[Hearing these words of the vipra, the king, who was extremely righteous and compassionate towards all beings, said to him, "Pardon my offence", bowed his head to the vipra and went for his afternoon prayers.]

In search of Lomasa

राजानमाशिषं दत्वा विप्रो विप्र जगाम ह।

ज्योतिषं पठनार्थाय नाम्ना बदरिकाश्रमं॥34॥

यत्र भागीरथी साक्षान्नरनारायणौ यतः।

[O Vipra! After giving blessings to the king the vipra went to a place called Badarikaasram, where there is Ganga, where Nara and Narayana are present, to study Jyotisha.]

Badarikaasram is nothing but the Badarinath of Uttarkhand state of India. Wikipedia states -

“The Badrinath area is referred to as Badari or Badarikaasram (बदरिकाश्रम) in Hindu scriptures. It is a place sacred to Vishnu, particularly in Vishnu's dual form of Nara-Narayana. Thus, in the Mahabharata, Krishna, addressing Arjuna, says, "Thou wast Nara in a former body, and, with Narayana for thy companion, didst perform dreadful austerity at Badari for many myriads of years." One legend has it that when the goddess Ganga was requested to descend to earth to help suffering humanity, the earth was unable to withstand the force of her descent. Therefore the mighty Ganga was split into twelve holy channels, with Alaknanda one of them. The mountains around Badrinath are mentioned in the Mahabharata, when the Pandavas are said to have ended their life by ascending the slopes of a peak in western Garhwal called Swargarohini - literally, the 'Ascent to Heaven'. Local legend has it that the Pandavas passed through Badrinath and the town of Mana, 4 km north of Badrinath, on their way to Svarga (heaven). There is also a cave in

Mana where Vyasa, according to legend, wrote the Mahabharata. The area around Badrinath was celebrated in Padma Purana as abounding in spiritual treasures.”

Badarinath is located at 30.73°N 79.48°E, in Uttarkhand, in the Himalayas, far north-west of Anga and Vanga (Bangladesh, Bengal, Bihar region).

तत्र दृष्ट्वा शुभं स्थानं लोमशस्याश्रमं शुभं॥35॥

नानाद्रुमलतायुक्तं मुनिवृन्दनिषेवितं।

नानापक्षिमृगैर्युक्तं रम्यं स्थानं ददर्श ह॥36॥

[After seeing an auspicious place he saw there the pleasant and auspicious hermitage of Lomasa, which was surrounded by various trees and creepers, which were occupied by groups of sages and which were surrounded by various birds and animals.]

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे लोमशाश्रमे

विप्रागमनं नाम चतुर्थोऽध्यायः॥4॥

||Thus ends the fourth chapter entitled "The Arrival of the Vipra in the asram of Lomasa" in the conversation between Shiva and Parvati in the first part of Lomasa Samhita of sixty thousand verses.||

पंचमोऽध्यायः (Chapter - 5)

शास्त्रावतरणं (Presentation of the Subject)

In the Manuscript there is no name given to this chapter. But the material presented in this chapter is mostly similar to what is found in BPHS, and the BPHS name for this chapter is 'Sastravataranam'. So we have made use of the same name here.

Arrival of Sujanma in Lomasa Asram

शिव उवाच-

शनैः शनैर्गतस्तत्र लोमशं द्रुहिणात्मजं।

ददृशे वेदसदृशं सौमतेयो ननाम ह॥1॥

[Shiva said: The vipra reached that asram slowly. Lomasa, the son of Brahma, resembling the (personified) vedas, appeared there and Saumateya bowed down to him.]

Here the statement, 'Lomasa is the son of Brahma' must be symbolic, to denote that 'sage Lomasa was an enlightened and knowledgeable sage'. Saumateya means Sumati's son - i.e. Sujanma.

तदा मुनिर्जगादेदं वचनं द्विजमुत्तमं।

त्वं कोऽसि कस्य पुत्रोऽसि कुत्र यास्यसि भो द्विज॥2॥

आगतोऽसि किमर्थं वै तन्मे ब्रूहि सुविस्तरात्।

[Then the sage spoke the following words to the best of the dwijas, "O Dwija! Who are you? Whose son are you? Where are you going? For what reason have you come here? Tell me this in detail."]

इति वाक्यं समाकर्ण्य मुनेश्चेदं द्विजोऽब्रवीत्॥3॥

[Hearing these words of the sage the dwija said the following.]

Sujanma's wish to learn astrology from Guru Lomasa

विप्र उवाच

भृगुवंशोऽतिविख्यातः सुमतिर्ब्राह्मणोत्तमः।

पुत्रोऽहं तस्य धर्मज्ञ देशोऽग्रे प्रवसाम्यहं॥4॥

वंगदेशे प्रजानाथः कश्चित्कीर्तिध्वजाभिधः।

तद्गृहे मानभंगोऽभूज्ज्योतिषार्थं हि मे मुने॥5॥

यत्सारं ज्योतिषं तत्त्वं तदर्थमहमागतः।

कृपां कुरु महाभाग दीनोऽहं शरणं गतः॥6॥

[Vipra said: “In the lineage of Bhrigu there was a highly acclaimed brahmin by the name of Sumati. O knower of dharma! I am his son. I live in Anga. There is a king of Vanga by the name of Kirtidhwaja. O sage! My pride was shattered in his house for the sake of Jyotisha. I have come here to learn the scripture of Jyotisha which is the essence (of all knowledge). O illustrious one! Have mercy on me! I am distressed and seek your refuge.”]

Guru = teacher

Sishya = student.

Bhrigu = Sukracharya, the teacher of Asuras. Venus personified as a man.

Brihaspati = Devacharya, the teacher of Devas. Jupiter personified as a man.

द्विजस्य वचनं श्रुत्वा महाकारुणिको मुनिः।

उवाच वचनं रम्यं द्विजसंतोषकारकं॥7॥

[Hearing the words of the dwija, the highly compassionate sage spoke words which were pleasant and brought solace to the dwija.]

Dwija = The one who underwent sacred thread ceremony, initiated one, well educated one, usually a term used to refer to brahmins.

The spelling and meaning difference between the following terms are interesting and important to note.

1	Brahm	the supreme truth
2	Brahma	The creator. One among the trinity Brahma (creator)-Vishnu (sustainer)-Siva (destroyer)
3	Brahmanam or Brahmana	A class of vedic literary texts. One among Vedas-Upanishads-Araynakas-Brahmanas.
2	Brahmin	A caste Brahmin. One of the four classes among Brahmin (priest)-Kshatriya (warrior)-Vaisya (businessman)-Sudra (servant)

Lomasa accepting Sujanma as Sishya

मुनिरुवाच

पाठयिष्यामि भो ब्रह्मन्त्यज चिंतां सुदुस्तरां।

ब्राह्मणैः सर्वथा पूज्यं वेदनेत्रं च ज्योतिषं॥४॥

माघमासे सिते पक्षे पंचम्यां पौष्णतारके।

गुरुवासरसंयुक्ते मुहूर्ते चास्ति सुव्रत॥९॥

मासमेकं प्रतीक्षस्व ततो वै पाठयाम्यहं।

[The sage said: “O Brahmin! I shall teach you. Forsake your invincible worry. Jyotisha, the eyes of the Vedas, is respectable in every way for the brahmins. O the one with good vows! There is an auspicious muhurta in the month of Magha, on Thursday, the fifth day of the bright fortnight when Moon is in the Pushya constellation. Wait for one month. Then I shall definitely teach you.”]

Since the year is not mentioned, we have no way to identify which period it is. This quote points to the interesting advice that - the learning of astrology should be started only in a good muhurta. For finding such a muhurta the month, day, Tithi, and Nakshatra should be considered. When Sun and Moon are mentioned, a Nityayoga is inherent. When the Tithi is told Karana is inherent. Thus the advice is that for such Muhurta determinations, the panchanga (5 limbs of time) and other general astrological understanding should be considered. From gross to subtle, the year, month, day and time are all important. Even if

one has to wait for a month, the learning of astrology should start only in an auspicious muhurta. This point to the importance ascribed to muhurta on those days, just like now.

शिव उवाच

इति मुनिवचः श्रुत्वा धन्यं मत्वा तथात्मनम्॥10॥

परमं हर्षमापेदे नत्वाथ शिरसा मुनिं।

तदोत्थितो द्विजवरो रमयामास तत्र वै॥11॥

गुरुसेवारतो नित्यं तदाज्ञा निरतः सदा।

भक्षयन्फलमूलानि निवासस्तत्र चाकरोत्॥12॥

[Shiva said: Hearing these words of the sage, the dwija became elated and considered himself blessed. Then that best of dwijas bowed his head down to the sage, got up and spent his time there (in the asram) itself. He constantly dedicated himself to the service of his teacher and followed his orders. Eating fruits and roots, he stayed there itself.]

In ancient times the Sishya who stays in the guru's ashram for learning purpose is supposed to behave in this very same way - i.e. constantly dedicating himself to the service of his teacher and following his orders. Eating fruits and roots and staying there in the ashram itself.

Proper Muhurta and Initiation

एवं मासगते काले सुजन्मा सर्वधर्मवित्।

मुहूर्ते चैव संप्राप्ते संपूज्य विधिवन्मुनीम्॥13॥

इति मंत्रं समुच्चार्य गुरुं नत्वा पुनः पुनः।

[When one month had passed in this way and the muhurta had arrived, Sujanna, the knower of all dharmas, having rejected greed, worldly comfort etc with a pleased mind bowed down to his guru again and again and worshipped him as per injunctions with the following mantra]

Prayer

प्रहृष्टमानसो भूत्वा त्यक्तलोभसुखादयः॥14॥

अज्ञानध्वांतविध्वंसभास्कर प्रणतार्तिहृत्।

प्रसीद मुनिशार्दूल करुणायुग्युगेक्षण॥15॥

[“O the Sun who destroys the darkness of ignorance! O the one who takes away the sorrow of ones who bow down to him! O the lion amongst sages! O the one whose both eyes are filled with compassion! Be pleased.”]

Every astrological tradition has their own unique prayers and mantras to follow. Possibly the above prayer is to be recited by everyone who is initiated into this vaishnavite Lomasa’s system of astrology as Guru vandana (salutations to the teacher). It is not only the knowledge but also the devotion to the divine and guru which decide whether the predictions would become true in a divine knowledge branch like astrology.

विप्र उवाच

नमस्तस्मै भगवते बोधरूपाय सर्वदा।

परमानंदकंदाय गुरवेऽज्ञानध्वंसिने॥16॥

[The vipra said - Salutations always to him who is the Lord, who is of the nature of consciousness, who is the abode of supreme happiness, who is the teacher, who destroys the darkness of ignorance.]

इति स्तुत्या सुसंहृष्टो मुनिस्तत्त्वविदां वरः।

अथोपादिशत् शास्त्राणां सारं यज्ज्योतिषं शुभं॥17॥

[Pleased with this praise the sage, the best amongst the knower of tatvas, taught the auspicious Jyotisha which is the essence of the sastras.]

Teachings of Lomasa

Saluting Vishnu

मुनिरुवाच

शुक्लांबरधरं विष्णुं शुक्लांबरधरां गिरं।

प्रणम्य पांचजन्यं च वीणां याभ्यामिदं ततं॥18॥

सूर्यं नत्वा ग्रहपतिं जगदुत्पत्तिकारणं।

वक्ष्यामि वेदनयनं यथा ब्रह्ममुखाच्छ्रुतं॥19॥

[The sage (Lomasa) said - After saluting Vishnu wearing white robes, Saraswati wearing white robes, after saluting Panchajanya (the conch of Vishnu) and the lute (of Saraswati) - the two by which this entire universe is pervaded, after bowing down to the Sun, the lord of the planets and the cause of the origin of the world, I shall speak (Jyotisha) the eye of the Vedas, as heard from the mouth of Brahma.]

Saraswati is the goddess of speech and knowledge. So it is customary to salute her before commencing any study. In addition to her, the conch of Vishnu and the lute of Saraswati are also being saluted because they represent the sound element without which no instruction is possible.

From this section onwards many quotes found in this text is almost exactly similar to that of modern BPHS.

The right student

शांताय गुरुभक्ताय ऋजवे चिरवासिने।

आस्तिकाय प्रदातव्यं ततः श्रेयो ह्यवाप्स्यति॥20॥

न देयं परशिष्याय नास्तिकाय शठाय च।

दत्ते प्रतिदिनं दुःखं जायते नात्र संशयः॥21॥

[The knowledge of Jyotisha should be given to the one who is peaceful, devoted to his teacher, straightforward, who shall stay for long (to acquire the entire knowledge) and who believes in God. Then one shall certainly obtain merit. It should not be given to the

student of another teacher, to the one who is an atheist and to the one who is crooked. If this knowledge is given to such a disciple then sorrows appear day after day – there is no doubt about this.]

Origin of Universe and Deities

एकोऽव्यक्तात्मको विष्णुरनादिः प्रभुरीश्वरः।

शुद्धः समो जगत्स्वामी निर्गुणः त्रिगुणान्वितः॥22॥

संसारकारणः श्रीमान्नमितात्मा प्रतापवान्।

एकांशेन जगत्सर्वं सृजत्यवति लीयते॥23॥

त्रिपादं तस्य देवस्य ह्यमृतं तत्त्वदर्शिनः।

विदन्ति तत्प्रमाणं च सप्रधानं तथैकपात्॥24॥

व्यक्ताव्यक्तात्मको विष्णुर्वासुदेवेति गीयते।

यदव्यक्तात्मको विष्णुर्द्वयशक्तिसमन्वितः॥25॥

व्यक्तात्मकस्त्रिशक्तिभिः संयुतोऽनंतशक्तिमान्।

सत्त्वप्रधाना श्रीः शक्तिर्भूशक्तिश्च रजोगुणा॥26॥

या शक्तिस्तृतीया प्रोक्ता नीलाख्या तमरूपिणी।

वासुदेवश्चतुर्धाभूच्छ्रीशक्त्या प्रेरितो यदा॥27॥

संकर्षणश्च प्रद्युम्नो ह्यनिरुद्धेति मूर्तिधृक्।

[Vishnu is the non-dual, unmanifested, beginningless, powerful, lordly, pure, constant, lord of the world, devoid of the gunas (in the unmanifested form), comprised of the three gunas (in the manifested form), the cause of the world, glorious, unlimited in form and endowed with affluence. Through merely a part of his power he creates, sustains and destroys the world. Three-quarters of that God are indestructible. The knowers of the tatvas know it along with the remaining quarter which is called Pradhana (or Prakriti). Vishnu, in the form which is manifest as well as unmanifest, is known as Vasudeva. The unmanifested Vishnu is endowed with two kinds of energies while the manifested Vishnu

is endowed with three kinds of energies and is infinitely powerful. The energy named Sri is dominated by Sattva, the energy named Bhoo is dominated by Rajas and the third energy called Nila is dominated by Tamas. Inspired by the energy Sri, Vishnu divided himself four-fold. He assumed four forms (the three additional ones) named Sankarshana, Pradyumna and Aniruddha. (That is He retained one imperceptible form of himself and assumed three others forms which were respectively conjoined with the three shaktis. And thus he became perceptible.))]

तमःशक्त्यान्वितो विष्णुर्देवः संकर्षणाभिधः॥28॥

प्रद्युम्नो रजसा शक्त्यानिरुद्धः सत्त्वया युतः।

महान् संकर्षणाज्जातः प्रद्युम्नो यदहंकृतिः॥29॥

अनिरुद्धात्स्वयं जातो ब्रह्माहंकारमूर्तिधृक्।

सर्वेषु सर्वशक्तिश्च स्वशक्त्याधिकया युतः॥30॥

अहंकारस्त्रिधा भूत्वा सर्वमेतदविस्तरत्।

सात्त्विको राजसश्चैव तामसश्चेत्यहंकृतिः॥31॥

देवा वैकारिकाज्जातास्तैजसादिन्द्रियाणि च।

तामसाच्चैव भूतानि खादीनि स्वस्वशक्तिभिः॥32॥

श्रीशक्त्या सहितो विष्णुः सदा पाति जगत्त्रयं।

भूशक्त्या सृजते विष्णुर्नीलशक्त्या च हन्ति हि॥33॥

[Lord Vishnu, accompanied by the power Tamas, became Sankarshana. He became Pradyumna accompanied by Rajas and Aniruddha accompanied by Sattva. Mahattatva emerged from Sankarshana. Ahamkara emerged from Pradyumna. From Aniruddha emerged the form of Brahmahamkara. [All energies are present in all forms but each form is dominated by its own power. Ahamkara divided itself three-fold and permeated everything. Saatvik, Rajasik and Taamasik – these were the three divisions of Ahamkara. The gods emerged from Vikara (Sattva), the sense organs emerged from Tejas (Rajas) and the five elements sky etc emerged from Tamas together with their own powers.

Vishnu, accompanied with the power Sri, always protects the world; accompanied by the power Bhoo he creates and accompanied by the power Nila he destroys.]

This reference to Vasudeva, Sankarshana, Pradyumna, Aniruddha etc indicate that the Vaishnava dharma that is referred to here is either Bhagavata dharma or Narayana dharma.

Jiva and Paramatma Parts

सर्वेषु चैव जीवेषु परमात्मा विराजते।

सर्वं हि यदिदं ब्रह्मन् स्थितं हि परमात्मनि॥34॥

सर्वेषु चैव जीवेषु स्थितं ह्यंशद्वयं क्वचित्।

जीवांशमधिकं तद्वत्परमात्मांशकः किल॥35॥

सूर्यादयो ग्रहाः सर्वे ब्रह्माकामद्विषादयः।

एते चान्ये च बहवः परमात्मांशकाधिकाः॥36॥

शक्तयश्च तथैतेषामधिकांशाः श्रियादयः।

अन्यासु स्वस्वशक्तीषु ज्ञेया जीवांशकाधिकाः॥37॥

[The Supreme Soul resides in all the beings. O Brahmin! Whatever exists is situated in the Supreme Soul. The two parts (jiva and paramatma) are situated in all beings. In some the jiva part dominates and similarly in some the paramatma part dominates. All the planets like Sun etc and gods like Brahma, Shiva etc – these and many others are dominated by the paramatma part. And their powers or consorts like Lakshmi etc are also dominated by paramatma part. In the powers or consorts of other (gods) the jiva part should be known to be dominant.]

We can find this duplication of LS and modern BPHS in many more places. The following could be useful to those who want to argue that modern BPHS copies from LS.

- LS begin in a Vaishnava background from the beginning while in BPHS this vaishnava praise is out of context.

- The various BPHS manuscript differs in this content and we know that the modern BPHS is a modern compilation available in numerous versions. But in case of LS all the available LS manuscripts agree in content and this gives a kind of authenticity to LS over available BPHS manuscripts.
- BPHS is quoted by many commentators like Acharya Balabhadra (author of Horaratna), Kaikulangara Ramavaryar (author of Hridyapadha commentary to Brihat Jataka) etc, but none of them quotes such controversial slokas from BPHS. Whatever quotes they give are usually free from controversy and are found only in BPHS. This points to the possibility that such quotes are controversial as well as the fact that these quotes and system are not in tune with traditional astrology but present in BPHS as a later interpolation.

Personally I am of the opinion that it is LS which copies from BPHS, and not the other way round, based on the fact that LS tries to filter out the contents of BPHS and adds its own perspective and leaves out conflicting statements from BPHS, which evidently points to the later origin of LS and shows that LS is an effort to rectify and present important information from BPHS in a systematic manner.

शिव उवाच

इति श्रुत्वा द्विजवरः सुजन्मा प्रश्नकोविदः।

किञ्चित्संदेहमापन्नः पुनः प्रोवाच तं मुनिं॥38॥

[Shiva said: Hearing this, Sujanma, the best amongst dwijas and adept in asking questions, succumbed to a doubt and spoke again to that sage.]

Incarnations of Vishnu

विप्र उवाच

रामकृष्णादयो ये च ह्यवतारा रमापतेः।

तेऽपि जीवांशसंयुक्ताः किं वा ब्रूहि मुनीश्वर॥39॥

[Vipra said: Were the incarnations of Vishnu like Rama, Krishna etc also constituted of the Jiva part? O lord of sages! Tell this to me.]

मुनिरुवाच

रामः कृष्णश्च भो विप्र नृसिंहः शूकरस्तथा।

एते पूर्णावताराश्च ह्यन्ये जीवांशकान्विताः॥40॥

[The sage said: O Vipra! Rama, Krishna, Nrisimha and Sukara – these were purnavatars (that is contained only the paramatma part). Others were accompanied by the jiva part.]

अवताराण्यनेकानि ह्यजस्य परमात्मनः।

जीवानां कर्मफलदो ग्रहरूपी जनार्दनः॥41॥

[The unborn Supreme Soul has many avatars. Janardana (an epithet of Vishnu meaning exciting or agitating men) in the form of planets grants the fruits of karma to the beings.]

Avatara/Avatar = incarnation.

Janardana = an epithet of Vishnu meaning exciting or agitating men.

Also here it said that planets are none but Janardana (vishnu), later it would be told that the signs (or zodiac) is none but Janardana (vishnu).

दैत्यानां बलनाशाय देवानां बलवृद्धये।

धर्मसंस्थापनार्थाय ग्राहज्जाता इमे क्रमात्॥42॥

रामावतारः सूर्यस्य चंद्रस्य यदुनायकः।

नृसिंहो भूमिपुत्रस्य बुद्धः सोमसुतस्य च॥43॥

वामनो विबुधेज्यस्य भार्गवो भार्गवस्य च।

कूर्मो भास्करपुत्रस्य सैहिकेयस्य शूकरः॥44॥

केतोर्मीनावतारश्च ये चान्ये तेऽपि खेटजाः।

[These incarnations of Vishnu were born from the planets in sequence for the sake of destroying the power of demons, for enhancing the power of gods and for establishing righteousness. Rama was an avatara of Sun, Krishna of Moon, Nrisimha of Mars, Buddha

of Mercury, Vamana of Jupiter, Parasurama of Venus, Kurma of Saturn, Sukara of Rahu and Meena of Ketu. The remaining avataras were also born from the planets.]

Sl	Avatara	Description	Planet
1	Rama	The king of Ayodhya. The hero of Ramayana. Incarnation to kill Ravana.	Sun
2	Krishna	The king of Yadavas. The hero of Mahabharata. Incarnation to kill Kamsa, guide pandavas in Kurukshetra war etc.	Moon
3	Nrisimha	Half Lion half man incarnation of Vishnu. Incarnation to kill Hiranya kasipu and save Prahlada.	Mars
4	Buddha	Gautama Buddha. Incarnation to clean the society of cruelty of killing animals and establish the principle of Ahimsa and the right path.	Mercury
5	Vamana	Dwarf. Incarnation to conquer Mahabali.	Jupiter
6	Parasurama	Rama with the axe. Incarnation to kill the Kshatriya.	Venus
7	Kurma	Tortoise. Incarnation to churn the ocean so that nectar can be found.	Saturn
8	Sukara (Varaha)	Pig. Incarnation to kill Hiranyaksha and uplift the earth.	Rahu
9	Meena	Fish. To save the world in Pralaya by guiding Satyavrata Manu's boat with the pair of all animals and birds.	Ketu

In general it can be said that Avataras are for re-establishing the order of the world, to re-establish dharma. The term dharma has the broader meaning 'inner nature' (of universe or human beings) and has the narrow meaning 'religion'. In the true sense of the word dharma it is said that 'heat is the dharma of fire' - where dharma means 'very nature'. It can also mean - order, donation etc too.

परमात्मांशमधिकं येषु ते खेचराभिधाः॥४५॥

जीवांशमधिकं येषु जीवास्ते वै प्रकीर्तिताः।

[The avataras which have a predominance of the paramatma part are called Khecharas (that is gods or planets, literally meaning ‘those which move in the sky’) and those which have a predominance of the jiva part are called Jivas.]

Relation of Astrology and Spirituality

सूर्यादिभ्यो ग्रहेभ्यश्च परमात्मांशा निःसृताः॥46॥

रामकृष्णादयः सर्वे ह्यवतारा भवन्ति वै।

तत्रैव ते विलीयन्ते पुनः कार्योत्तरे सदा॥47॥

जीवांशा निःसृतास्तेषां तेभ्यो जाता नरादयः।

तेऽपि तत्रैव लीयन्ते तेऽव्यक्ते समयन्ति हि॥48॥

[From the planets Sun etc the part dominating in paramatma emerges and the avataras like Rama, Krishna etc come into existence. After their work is over they always merge there itself (in the respective planets from where they emerged). The jiva parts of the planets emerge and human beings etc come into existence. They also merge there itself (in the respective planets from where they emerged). And they (the planets) merge into the Avyakta (the unmanifest)]

इदं यत्कथितं विप्र सर्व यस्मिन्भवन्ति च।

भूतान्यपि भविष्यन्ति तज्ज्ञः सर्वज्ञतामियात्॥49॥

विना तज्ज्योतिषं नान्यो ज्ञातुं शक्यति कर्हिचित्।

तस्मादवश्यमध्येयं ब्राह्मणैश्च विशेषतः॥50॥

यो द्विजः शास्त्रमज्ञात्वा ज्योतिषं खलु निन्दति।

रौरवं निरयं भुक्त्वा चांधत्वमन्यजन्मनि॥51॥

[O Vipra! I have said to you that in which everything is, was and shall be. The one who knows this shall acquire omniscience. Without knowing this, one cannot know Jyotisha in any way. Therefore it must be read, especially by Brahmins. The dwija who does not know the science of Jyotisha and blames it, he suffers in the hell names Raurava and is born blind in another birth.]

श्रीशिव उवाच

इत्युपदिश्य भगवांल्लोमशो द्रुहिणात्मजः।

आदौ तु जातकं सम्यक्प्रवक्तुमुपचक्रमे॥52॥

[Shiva said: Having instructed in this way in the beginning, lord Lomasa, the son of Brahma, commenced to speak the Jataka formally.]

The next chapter onwards LS formally speaks about astrology. The chapters up to this were rather a stage setting for the presentation of astrological wisdom, even though many important questions such as relation between astrology and karma, astrology and spirituality etc are dealt with.

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्रायां श्रीशिवपार्वतीसंवादे प्रथमोत्थाने (शास्त्रावतरणं
नाम) पंचमोऽध्यायः॥5॥

||Thus ends the fifth chapter (entitled “Presentation of the subject”) in the conversation between Shiva and Parvati in the first part of Lomasa Samhita of sixty thousand verses.||

षष्ठोऽध्यायः (Chapter - 6)

राशिभेदनिरूपणं (Description of the Signs)

The main purpose of this chapter is to describe the signs, as well as the shodasa vargas. A good effort has been made to describe them in detail as well as describe the application of shodasa vargas in prediction. But apart from naming and ascribing lords to the divisions, when it comes to 'method' using which prediction with shodasavargas should be done, LS shies away by not providing enough guidance or clues. The same is the case with BPHS too.

Limbs of Janardana

मुनिरुवाच

मेषो वृषश्च मिथुनः कर्कः सिंहः कुमारिका।

तुलालिधनुषो नक्रः कुंभं मीनं ततः परं॥1॥

यदव्यक्तात्मको विष्णुः कालरूपी जनार्दनः।

तस्यांगानि निबोध त्वं क्रमाद् मेषादिराशयः॥2॥

[The sage said: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces – know these signs beginning with Aries, to be the limbs of Janardana as time personified, which is the unmanifest form of Vishnu.]

शीर्षाननौ तथा बाहू हृत्क्रोडकटिबस्तयः।

गुह्योरुयुगले जानुयुगले जंघके तथा॥3॥

चरणौ द्वौ तथा लग्नाज्जेयाः शीर्षादयः क्रमात्।

[Head, face, the two hands, heart, chest, hip, abdomen, private parts, the two thighs, the two knees, the two ankles and the two feet are the limbs signified in sequence by the twelve houses beginning with lagna.]

Sl	Signs	Limbs	Houses
1	Aries	head	1st
2	Taurus	face	2nd
3	Gemini	the two hands	3rd
4	Cancer	heart	4th
5	Leo	chest	5th
6	Virgo	hip	6th
7	Libra	abdomen	7th
8	Scorpio	private parts	8th
9	Sagittarius	the two thighs	9th
10	Capricorn	the two knees	10th
11	Aquarius	the two ankles	11th
12	Pisces	the two feet	12th

Signs

चरस्थिरद्विस्वभावाः क्रूराक्रूरौ नरस्त्रियौ॥४॥

पित्तानिलत्रिधात्वैक्यं श्लेष्मिकाश्च क्रियादयः।

[The signs beginning from Aries are movable, fixed and dual; cruel and gentle; male and female in a cyclic sequence. Pitta (bile), Vata (air), Tridosha (mixed) and Kapha (phlegm) are the tempers of the signs in a cyclic sequence.]

Sl	Sign	Movable etc	Cruel etc	Male etc	Temper
1	Aries	Movable	Cruel	Male	Bile
2	Taurus	Fixed	Gentle	Female	Air
3	Gemini	Mixed	Cruel	Male	Mixed
4	Cancer	Movable	Gentle	Female	Phlegm
5	Leo	Fixed	Cruel	Male	Bile
6	Virgo	Mixed	Gentle	Female	Air
7	Libra	Movable	Cruel	Male	Mixed

8	Scorpio	Fixed	Gentle	Female	Phlegm
9	Sagittarius	Mixed	Cruel	Male	Bile
10	Capricorn	Movable	Gentle	Female	Air
11	Aquarius	Fixed	Cruel	Male	Mixed
12	Pisces	Mixed	Gentle	Female	Phlegm

Pitta = Bile; Vata = Air; Tridosha = Mixed; Kapah = Phlegm.

Aries

रक्तवर्णो बृहद्गात्रश्चतुष्पाद्वात्रिविक्रमि॥5॥

पूर्ववासी नृपजातिः शैलचारी रजोगुणी।

पृष्ठोदयी पावकी च मेषराशिः कुजाधिपः॥6॥

[Aries is red in color, has a large body, is four-footed, is strong during the night, resides in the east, belongs to the kingly class, resides on mountains, is dominated by the Rajas guna, rises with its back, is dominated by the fire element and has Mars as its lord.]

Taurus

श्वेतः शुक्राधिपो दीर्घश्चतुष्पाच्छर्वरीबली।

याम्येऽट् ग्राम्यो वणिग्भौमि रजः पृष्ठोदयी वृषः॥7॥

[Taurus is white in color, has Venus as its lord, is tall, is four-footed, is strong during the night, roams in the south, resides in villages, belongs to the class of businessmen, is dominated by the earth element, is dominated by the Rajas guna and rises with its back.]

Gemini

शीर्षोदयी नृमिथुनं सगदं च सवीणकं।

प्रत्यक्तमी द्विपाद्वात्रिबली ग्राम्यो व्रजोऽनिला॥8॥

समगात्रो हरिद्वर्णो मिथुनाख्यो बुधाधिपः।

[Gemini rises with its head, indicates a pair of humans (male and female) holding a mace and a lute, resides in the west, is dominated by Tamas guna, is two-footed, is strong during the night, resides in villages, indicates vraja, is dominated by vata, has an even body, is light green in color and has Mercury as its lord.]

Vraja = It is the place where yadava kula etc resides where cattle and human live together harmoniously with enough play and rejoicing. A playful hardworking village society where both cattle herds and youngsters roam around and nature is blissful. Or a place near Madhurapuri – Ambadii, where lord Krishna spend his childhood.

Cancer

पाटलोऽप्यवनीचारी ब्राह्मणो निशिवीर्यवान्॥9॥

बहुपादुत्तरस्थौल्यतनुः सत्त्वगुणी जली।

पृष्ठोदयी कर्कराशिर्मृगांकोऽधिपतिः स्मृतः॥10॥

[Cancer is pale pink in color, roams on earth, belongs to the Brahmin class, is strong during the night, is many-footed, resides in the north, has a bulky body, is dominated by Sattva guna, is dominated by the water element, rises with its hind quarter and has Moon as its lord.]

Leo

सिंहः सूर्याधिपः सत्त्वश्चतुष्पात्क्षत्रियोऽनलः।

शीर्षोदयी बृहद्गात्रः पांडुः पूर्वोऽद्युवीर्यवान्॥11॥

[Leo has Sun as its lord, is dominated by Sattva guna, is four-footed, belongs to the kshatriya class, is dominated by the fire element, rises with its head, has large limbs, is pale in color, roams in the east and is strong during the day.]

Virgo

पार्वतिश्चाथ कन्याख्या राशिर्दिनबलान्विता।

शीर्षोदया च मध्यांगा द्विपाद्याम्यचरा च सा॥12॥

ससस्यदहना वैश्या चित्रवर्णा प्रभञ्जिनी।

कुमारी तमसा युक्ता बालभावा बुधाधिपा॥13॥

[Virgo roams on mountains, it is strong during the day, rises with its head, has limbs of medium size, is two-footed, resides in the south, represents a vaisya that is the business class, is a virgin holding grains and fire, is multi-colored, is dominated by the air element, is a virgin, is dominated by Tamas guna, it represents the stage of childhood and has Mercury as its lord.]

Libra

शीर्षोदया द्युवीर्याद्या तौली कृष्णा रजोगुणी।

पश्चिमेऽट् भूचरो घाती शूद्रो मध्यतनुर्द्विपात्॥14॥

शुक्राधिपोऽथ स्वल्पांगो बहुपाद्ब्राह्मणो जली।

[Libra rises with its head, is strong during the day, is black in color, is dominated by Rajas guna, resides in the west, roams on the earth, is a killer, belongs to the sudra class, has a medium sized body, is two-footed, has Venus as its lord. And the next sign Scorpio has small limbs, is many-footed, represents a Brahmin and is dominated by the water element.]

Scorpio

सौम्यस्थो दिनवीर्याद्यः पिशंगो जलभूचरः॥15॥

रोमस्वादयोऽतितीक्ष्णांगो वृश्चिकश्च कुजाधिपः।

[Scorpio resides in the north, is strong during the day, is tawny in color, resides in water and land, has a very hairy body, has sharp limbs and has Mars as its lord.]

Sagittarius

पृष्ठोदयी त्वथ धनुर्गुरुस्वामी च सात्त्विकः॥16॥

पिंगलो निशिवीर्याढ्यः पावकी क्षत्रियो द्विपात्।

आदावंते चतुष्पादः समगात्रो धनुर्धरः॥17॥

पूर्वस्थो वसुधाचारी तेजवान्पृष्ठतोद्गमी।

[Scorpio rises with its back. And the next sign Sagittarius has Jupiter as its lord, is dominated by Sattva guna, is golden in color, is strong during the night, is dominated by the fire element, belongs to the class of warriors, is two-footed in the beginning and four-footed in the end, has even sized limbs, holds a bow, resides in the east, roams on earth and is full of spiritual valor.]

Capricorn

मंदाधिपस्तमी भौमी याम्येऽट् द्वि निशिवीर्यवान्॥18॥

पृष्ठोदयी बृहद्गात्रः कर्बुरो वनभूचरः।

आदौ चतुष्पादंते तु विपदो जलगो मतः॥19॥

[Capricorn is lorded by Saturn, is dominated by Tamas guna, is dominated by the earth element, resides in the South, is strong during night, rises with its back, has large limbs, is variegated in color, roams about in forests and lands, its first half is four-footed and the second half is footless and is considered to move about in water.]

Aquarius

कुंभः कुंभी नरो बभ्रुवर्णो मध्यतनुर्द्विपात्।

द्युवीर्यो जलमध्यस्थो वाती शीर्षोदयी तमी॥20॥

शूद्रः पश्चिमदेशस्य स्वामी दैवाकरिः स्मृतः।

[Aquarius is represented by a man holding a water-pot, is brown in color, has a body of medium built, is two-footed, is strong during the day, resides in the middle of water, is dominated by the air element, rises with its head, is dominated by Tamas guna, belongs to the sudra class, resides in the west and its lord is Saturn.]

Pisces

मीनौ पुछास्यसंलग्नौ मीनराशिर्दिवाबली॥21॥

जली सत्त्वगुणाद्यश्च स्वस्थो जलचरो द्विजः।

अपदो मध्यदेही च सौम्यस्थो ह्युभयोदयी॥22॥

सुराचार्याधिपश्चास्य राशीनां गदितं मया।

[Pisces is represented by two fishes joined at their tail and face, is strong during the day, is dominated by the water element, is dominated by Sattva guna, is healthy, roams in water, belongs to the Brahmin class, is footless, has a medium body, resides in the north, rises with both head and hind quarters and its lord is Jupiter. Thus I have mentioned the characteristics of the signs.]

Divisions of Sign - Shodasa Varga

त्रिंशद्भागात्मको राशिः स्थूलः सूक्ष्मफलाय च॥23॥

[A full sign has thirty bhagas for ascertaining finer results.]

वर्गाः षोडशसंख्याता ब्रह्मा लोकपितामहः।

तानहं संप्रवक्ष्यामि सौमतेय शृणुष्व हि॥24॥

[Sixteen vargas have been spoken by Brahma, the forefather of the world. I shall now explain them to you, O Saumateya! So listen.]

क्षेत्रं होरा च द्रेष्काणस्तुर्याशः सप्तमांशकः।

नवांशो दशमांशश्च सूर्याशः षोडशांशकः॥25॥

विंशांशो वेदबाह्वंशो भांशस्त्रिंशांशकस्ततः॥26॥

खवेदांशोऽक्षवेदांशः षष्ठ्यंशश्च ततः परं।

[Kshetra (D-1), Hora (D-2), Dreshkana (D-3), Turyamsa (D-4), Saptamsa (D-7), Navamsa (D-9), Dasamsa (D-10), Suryamsa (D-12), Shodasamsa (D-16), Vimsamsa (D-

20), Vedabahuamsa (D-24), Bhamsa (D-27), Trimsamsa (D-30), Khavedamsa (D-40), Akshavedamsa (D-45) and Shashtiamsa (D-60).]

Dreshkana and Drekkana mean the same. A sloka numbering mistake in LS in the above section is notable.

Kshetra (D-1)-Hora (D-2)-Drekkana (D-3) Lords

तत्क्षेत्रं तस्य खेटस्य राशेर्यो यस्य नायकः॥27॥

सूर्येन्दोर्विषमे राशौ समे तद्विपरीतकं।

पितरश्चन्द्रहोरेषाः देवाः सूर्यस्य कीर्तिताः॥28॥

[The kshetra is ruled by that planet who is the lord of that sign. Sun and Moon are the lords (of a Hora) in odd signs. In even signs their order is reversed. The Pitirs are the deities of the Moon's hora while Devas are the deities of the Sun's hora.]

Pitirs = forefathers, ancestors, spirits

Devas = demigods

PH reads -

तत्क्षेत्रं तस्य खेटस्य राशेर्यो यस्य नामकः।

सूर्येन्दोर्विषमे राशौ समे तद्विपरीतकम्॥55॥

पितरश्चन्द्रहोरेषा देवाः सूर्यस्य कीर्तिताः।

राशेरद्धम्भवेद्बोरा ताश्चतुर्विंशतिः स्मृताः।

मेषादि तासां होराणां परिवृत्तिद्वयं भवेत्॥56॥

(Parasara Hora Ch.3)

It is interesting to note that LS leaves out the confusion-causing last two lines, which are possibly rudiments and resonance of the old original Parasara Hora where BPHS says D-2 is a harmonic completing two cycles starting with Aries. LS has done the same thing with the statement परिवृत्तित्रयं तेषां मेषादे क्रमशो भवेत् related to Drekkana in the following section, where BPHS says D-3 is a harmonic completing three cycles starting

with Aries, which clearly points to the fact that LS is a text originating LATER THAN the available BPHS. Also it is interesting to note a sloka numbering mixup in BPHS in that section, which may point to an interpolation possibility too.

द्विभागं चात्र होराख्यं दृक्संज्ञं त्रितयांशकं।

स्वपंचनवपानां च विषमेषु समेषु च॥29॥

नारदागस्तिदुर्वासाः द्रेष्काणेशाश्चरादयः।

[Hora is half of a sign. Dreshkana is one-third of a sign. Lords of the own sign, fifth sign and ninth sign are the lords of the three Dreshkanas in odd as well as even signs. Narada, Agastya and Durvasa are the deities of the Dreshkanas in movable and other signs.]

Dreshkana = Drekkana = Dekkan = Decante = 10 deg.

Parasara hora reads -

राशित्रिभागा द्रेष्काणस्तेच षट्त्रिंशतीरिता।

परिवृत्तित्रयंतेषां मेषादेः क्रमशो भवेत्॥57॥

स्वपंचनवमानां च विषमेषु समेषु च।

नारदागस्तिदुर्वासा द्रेष्काणेशाश्चरादयः॥58॥

(Parasara Hora Ch.3)

D-1 lords

D-1 = 30 deg

Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju

D-2 lords

D-2 = 15 deg

Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
----	----	----	----	----	----	----	----	----	----	----	----

Su	Mo	Su	Mo	Su	Mo	Su	Mo	Su	Mo	Su	Mo
Mo	Su	Mo	Su	Mo	Su	Mo	Su	Mo	Su	Mo	Su

Sun hora deity = Deva (demigods)

Moon hora deity = Pitir (ancestors/spirits)

D-3 lords

D-3 = 10 deg

Deity	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
1. Narada	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju
2. Agastya	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo
3. Durvasa	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me	Ve	Ma

1st (movable) drekkana deity = Narada

2nd (fixed) drekkana deity = Agastya

3rd (mixed) drekkana deity = Durvasa

Chaturthamsa (D-4) Lords

Chaturthamsa is also known by the name Turyamsa. The word Turiya denotes the 4th state of mind apart from conscious (awake), semi-conscious (dream), unconscious (deep sleep). That is why that word is used here to denote four.

स्वर्क्षादिकेन्द्रपतयस्तुर्याशेशाः क्रियादयः॥३०॥

सनकश्च सनंदश्च कुमारश्च सनातनः।

तेषामधीशाः क्रमशो नगांशोऽथ प्रचक्षते॥३१॥

[Beginning with the sign itself, the lords of the four quadrants are the lords of the Turyamsa in signs beginning with Aries. Sanaka, Sanandana, Sanatkumara and Sanatana are their deities in sequence. Now Saptamsa is being described.]

D-4 lords

D-4 = 7 deg 30 min

Deity	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
1. Sanaka	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju
2. Sananda	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me
3. Sanatkumara	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me
4. Sanatana	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju

Deity of 1st Chaturthamsa = Sanaka

Deity of 2nd Chaturthamsa = Sananda

Deity of 3rd Chaturthamsa = Sanatkumara

Deity of 4th Chaturthamsa = Sanatana

Saptamsa (D-7) Lords

विषमे स्वक्रमेणैव सप्तमात्समभेऽधिपः।

क्षारक्षीरौ च दध्याज्यौ तथेक्षुरससंभवः॥32॥

मद्यशुद्धजलावोजे समे शुद्धजलादिकाः।

[In odd signs begin with own sign and in even signs begin with the seventh sign. In odd signs (the deities of the divisions are) Khshara, Ksheera, Dadhi, Aajya, Ikshu-Rasa, Madya and Shuddha-Jala. In even signs begin with Shuddha-Jala in reverse order.]

D-7 lords

D-7 = 4 deg 17 min 8.57 sec

Deity	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
1. Khshara	Ma	Ma	Me	Ve	Su	Ju	Ve	Ve	Ju	Mo	Sa	Me
2. Ksheera	Ve	Ju	Mo	Sa	Me	Ma	Ma	Me	Sa	Su	Ju	Ve
3. Dadhi	Me	Sa	Su	Ju	Ve	Ve	Ju	Mo	Ve	Me	Ma	Ma

4.Aajya	Mo	Su	Me	Ma	Ma	Me	Sa	Su	Ju	Ve	Ve	Ju
5.Ikshu-rasa	Su	Ju	Ve	Ve	Ju	Mo	Sa	Me	Ma	Ma	Me	Sa
6. Madya	Me	Ma	Ma	Me	Sa	Su	Ju	Ve	Ve	Ju	Mo	Sa
7.Sudha-jala	Ve	Ve	Ju	Mo	Sa	Me	Ma	Ma	Me	Sa	Su	Ju

Deity of 1st saptamsa = Khshara (Lime water)

Deity of 2nd saptamsa = Khsheera (Milk)

Deity of 3rd saptamsa = Dadhi (Butter)

Deity of 4th saptamsa = Aajya (Khee)

Deity of 5th saptamsa = Ikshu-rasa (Sugarcane juice)

Deity of 6th saptamsa = Madya (Liquor)

Deity of 7th saptamsa = Suddha-jala (Pure water)

Navamsa (D-9) lords

स्वभाच्चरे स्थिरे धर्मात्पंचमाद्द्विस्वभावके॥३३॥

देवनृराक्षसाश्चैव चरादिषु गृहेषु च।

[(Now Navamsa is being described.) In moving signs being with the own sign, in fixed signs begin with the ninth sign and in dual signs begin with the fifth sign. Devas (demigods), Nri (humans) and Rakshasas (demons) are the deities (of the amsas) in signs beginning with movable signs.]

D-9 lords

D-9 = 3 deg 20 min

Sl	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
1	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo
2	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su
3	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me
4	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve

5	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma
6	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju
7	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa	Ve	Mo	Ma	Sa
8	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa	Ma	Su	Ve	Sa
9	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju

Deity of navamsa falling in movable sign =Deva (demigods)

Deity of navamsa falling in fixed sign = Nri (human)

Deity of navamsa falling in mixed sign = Rakshasa (evil spirits, demons)

Dasamsa (D-10) lords

दशमांशाधिपा ज्ञेयाः स्वस्थानाद्विषमे समे॥34॥

धर्मं चरादिकाः प्रोक्तास्तेषामीशाः प्रचक्षते।

पूर्वादिदशदिक्पाला इन्द्राग्नियमराक्षसाः॥35॥

वरुणो मारुतश्चैव कुबेरेशानपद्मजाः।

अनंतश्च क्रमादोजे समे वामक्रमेण तु॥36॥

[In odd signs the lords of the Dasamsa begin with the own sign while in even signs they begin with the ninth sign. Their deities are now being mentioned. In odd signs the Dikpalas beginning from the east – Indra, Agni, Yama, Rakshasa, Varuna, Maruta, Kubera, Ishana, Padmaja (or Brahma) and Ananta. In even signs the order is reversed.]

D-10 lords

D-10 = 3 deg

Deity Odd sign	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi	Deity Even sign
1.Indra	Ma	Sa	Me	Ju	Su	Ve	Ve	Mo	Ju	Me	Sa	Ma	Ananta
2.Agni	Ve	Sa	Mo	Ma	Me	Me	Ma	Su	Sa	Ve	Ju	Ju	Padmaja
3.Yama	Me	Ju	Su	Ve	Ve	Mo	Ju	Me	Sa	Ma	Ma	Sa	Esana

4.Rakshasa	Mo	Ma	Me	Me	Ma	Su	Sa	Ve	Ju	Ju	Ve	Sa	Kubera
5.Varuna	Su	Ve	Ve	Mo	Ju	Me	Sa	Ma	Ma	Sa	Me	Ju	Maruta
6.Maruta	Me	Me	Ma	Su	Sa	Ve	Ju	Ju	Ve	Sa	Mo	Ma	Varuna
7.Kubera	Ve	Mo	Ju	Me	Sa	Ma	Ma	Sa	Me	Ju	Su	Ve	Rakshasa
8.Eshana	Ma	Su	Sa	Ve	Ju	Ju	Ve	Sa	Mo	Ma	Me	Me	Yama
9.Padmaja	Ju	Me	Sa	Ma	Ma	Sa	Me	Ju	Su	Ve	Ve	Mo	Agni
10.Ananta	Sa	Ve	Ju	Ju	Ve	Sa	Mo	Ma	Me	Me	Ma	Su	Indra

Dwadasamsa (D-12) Lords

It is also known by the name Suryamsa. Surya is connected with 12 months of a year.

That is why the word 'Surya' is used here to denote twelve.

स्वभात्सूर्याशकेशः स्युर्गणेशाश्विन्यमाहयः।

[The lords of the Suryamsas (D-12) begin with the own sign. Ganesha, Ashwini Kumaras, Yama and Ahi are the deities (in a cyclic order).]

D-12 = 2 deg. 30 min.

Deity Odd sign	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
1. Ganesha	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju
2.Aswini Kumaras	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma
3.Yama	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve
4.Ahi	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me
5.Ganesha	Su	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo
6.Aswini Kumaras	Me	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su
7.Yama	Ve	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me
8.Ahi	Ma	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me	Ve
9.Ganesha	Ju	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me	Ve	Ma
10.Aswini Kumaras	Sa	Sa	Ju	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju
11. Yama	Sa	Ju	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa
12. Ahi	Ju	Ma	Ve	Me	Mo	Su	Me	Ve	Ma	Ju	Sa	Sa

Shodasamsa (D-16) lords

मेषात्सिंहाद्वयाच्चैव चरादिषु गृहेषु च॥37॥

षोडशांशाधिपाः ज्ञेया ब्रह्माविष्णवेशभास्कराः।

विषमे व्यत्ययाद्युग्मे विंशंशेशा वदामि ते॥38॥

[Lords of Shodasamsas begin from Aries, Leo and Sagittarius in movable signs, fixed signs and dual signs, respectively. Brahma, Vishnu, Isa (Siva) and Bhaskara (Sun) are the deities in odd signs while in even signs the order is reversed. Now I shall tell you the lords of the Vimsamsas.]

D-16 = 1 deg. 52 min 30 sec.

Deity Odd sign	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi	Deity Even sign
1.Brahma	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	1.Bhaskara
2.Vishnu	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	2.Isha
3.Isha	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	3.Vishnu
4.Bhaskara	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	4.Brahma
5.Brahma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	5.Bhaskara
6.Vishnu	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	6.Isha
7.Isha	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	7..Vishnu
8.Bhaskara	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	8.Brahma
9.Brahma	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	9.Bhaskara
10.Vishnu	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	10.Isha
11. Isa	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	11.Vishnu
12.Bhaskara	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	12.Brahma
13.Brahma	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	13.Bhaskara
14.Vishnu	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	14.Isha
15.Isha	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	15.Vishnu
16.Bhaskara	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	16.Brahma

Vimsamsa (D-20) lords

क्रियाच्चरे स्थिरे चापान्मृगेन्द्राद् द्विस्वभावके।

काली गौरी जया लक्ष्मी विजया विमला सती॥39॥

तारा ज्वालामुखी श्वेता ललिता बगलामुखी।

प्रत्यंगिरा शची रौद्री भवानी वरदा जया(जपा)[VK1] ॥40॥

त्रिपुरा सुमुखी चेति विषमे परिचिंतयेत्।

समराशौ दया मेधा छिन्नशीर्षा पिशाचिनी॥41॥

धूमावती च मातंगी बाला भद्रारुणानला।

पिंगला छुछुका घोरा वाराही वैष्णवी सिता॥42॥

भुवनेशी भैरवी च मंगला ह्यपराजिता।

एता विंशति भागानामधिपा ब्रह्मोदिताः॥43॥

[In movable signs begin from Aries; in fixed signs begin from Sagittarius and in dual signs begin from Leo. In odd signs the deities are 1. Kali 2. Gauri 3. Jaya 4. Lakshmi 5. Vijaya 6. Vimala 7. Sati 8. Tara 9. Jvalamukhi 10. Shveta 11. Lalita 12. Balagamukhi 13. Pratyangira 14. Shachi 15. Raudri 16. Bhavani 17. Varada 18. Jaya 19. Tripura and 20. Sumukhi. In even signs the deities are 1. Daya 2. Medha 3. Chhinashirsha 4. Pishachini 5. Dhumavati 6. Matangi 7. Bala 8. Bhadra 9. Aruna 10. Anala 11. Pingala 12. Chuchuka 13. Ghora 14. Varahi 15. Vaishnavi 16. Sita 17. Bhuvaneshi 18. Bhairavi 19. Mangala and 20. Aparajita. These are the twenty deities of the divisions spoken by Brahma.]

LS improve upon BPHS by adding an extra line at the end regarding this section.

Deity Odd sign	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi	Deity Even sign
1. Kali	Ar	Sg	Le	Ar	Sg	Le	Ar	Sg	Le	Ar	Sg	Le	1.Daya
2.Gauri	Ta	Cp	Vi	Ta	Cp	Vi	Ta	Cp	Vi	Ta	Cp	Vi	2.Medha
3.Jaya	Ge	Aq	Li	Ge	Aq	Li	Ge	Aq	Li	Ge	Aq	Li	3.Chinnasirsha
4.Lakshmi	Cn	Pi	Sc	Cn	Pi	Sc	Cn	Pi	Sc	Cn	Pi	Sc	4.Pischanini
5.Vijaya	Le	Ar	Sg	Le	Ar	Sg	Le	Ar	Sg	Le	Ar	Sg	5.Dhumavati
6.Vimala	Vi	Ta	Cp	Vi	Ta	Cp	Vi	Ta	Cp	Vi	Ta	Cp	6.Matangi.
7.Sati	Li	Ge	Aq	Li	Ge	Aq	Li	Ge	Aq	Li	Ge	Aq	7.Bala
8.Tara	Sc	Cn	Pi	Sc	Cn	Pi	Sc	Cn	Pi	Sc	Cn	Pi	8.Bhadra

9.Jawalamukhi	Sg	Le	Ar	Sg	Le	Ar	Sg	Le	Ar	Sg	Le	Ar	9.Aruna
10.Shweta	Cp	Vi	Ta	Cp	Vi	Ta	Cp	Vi	Ta	Cp	Vi	Ta	10.Anala
11.Lalita	Aq	Li	Ge	Aq	Li	Ge	Aq	Li	Ge	Aq	Li	Ge	11.Pingala
12.Bagulamukhi	Pi	Sc	Cn	Pi	Sc	Cn	Pi	Sc	Cn	Pi	Sc	Cn	12.Chuchuka
13.Pratyangiria	Ar	Sg	Le	Ar	Sg	Le	Ar	Sg	Le	Ar	Sg	Le	13.Ghora
14.Sachi	Ta	Cp	Vi	Ta	Cp	Vi	Ta	Cp	Vi	Ta	Cp	Vi	14.Varahi
15.Raudri	Ge	Aq	Li	Ge	Aq	Li	Ge	Aq	Li	Ge	Aq	Li	15.Vaishvavi
16.Bhavani	Cn	Pi	Sc	Cn	Pi	Sc	Cn	Pi	Sc	Cn	Pi	Sc	16.Sita
17.Varada	Le	Ar	Sg	Le	Ar	Sg	Le	Ar	Sg	Le	Ar	Sg	17.Bhuvaneshi
18.Jaya	Vi	Ta	Cp	Vi	Ta	Cp	Vi	Ta	Cp	Vi	Ta	Cp	18.Bhairavi
19.Tripura	Li	Ge	Aq	Li	Ge	Aq	Li	Ge	Aq	Li	Ge	Aq	19.Mangala
20.Sumukhi	Sc	Cn	Pi	Sc	Cn	Pi	Sc	Cn	Pi	Sc	Cn	Pi	20.Aparajita

Siddhamsa (D-24) lords

सिद्धांशकानामधिपाः सिंहादोजभगे गृहे।

कर्काद्युगमभगे खेटे स्कंदः पर्शुधरोऽनलः॥४४॥

विश्वकर्मा भगो मित्रो मर्यातकवृषध्वजाः।

गोविंदो मदनो भीमः सिंहादौ विषमे क्रमात्॥४५॥

कर्कादौ समभे भीमाद्विलोमेन विचिंतयेत्।

[Lords of the Siddhamsas begin from Leo in odd signs and Cancer in even signs. In odd signs (for the divisions) beginning from Leo the deities are 1.Skanda, 2.Parsudhara (i.e. Parasurama), 3.Anala, 4.Viswakarma, 5.Bhaga, 6.Mitra, 7.Maya, 8.Antaka, 9.Shiva, 10. Govinda, 11.Madana, 12.Bhima. In even signs (for the divisions) beginning with Cancer the deities begin from Bhima in the reverse direction.]

D-24 = 1 deg. 15 min.

[illegible]

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2.Parasudhara	Me	Su	Me	Su	Me	Su	Me	Su	Me	Su	Me	Su	2.Madana
3.Anala	Ve	Me	Ve	Me	Ve	Me	Ve	Me	Ve	Me	Ve	Me	3.Govinda
4.Viswakarma	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	4.Shiva
5.Bhaga	Ju	Ma	Ju	Ma	Ju	Ma	Ju	Ma	Ju	Ma	Ju	Ma	5.Antaka
6.Mitra	Sa	Ju	Sa	Ju	Sa	Ju	Sa	Ju	Sa	Ju	Sa	Ju	6.Maya
7.Maya	Sa	Sa	Sa	Sa	Sa	Sa	Sa	Sa	Sa	Sa	Sa	Sa	7.Mitra
8.Antaka	Ju	Sa	Ju	Sa	Ju	Sa	Ju	Sa	Ju	Sa	Ju	Sa	8.Bhaga
9.Shiva	Ma	Ju	Ma	Ju	Ma	Ju	Ma	Ju	Ma	Ju	Ma	Ju	9.Viswakarma
10.Govinda	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	10.Anala
11. Madana	Me	Ve	Me	Ve	Me	Ve	Me	Ve	Me	Ve	Me	Ve	11.Parsudhara
12.Bhima	Mo	Me	Mo	Me	Mo	Me	Mo	Me	Mo	Me	Mo	Me	12.Skanda
13.Skanda	Su	Mo	Su	Mo	Su	Mo	Su	Mo	Su	Mo	Su	Mo	13.Bhima
14.Parasudhara	Me	Su	Me	Su	Me	Su	Me	Su	Me	Su	Me	Su	14.Madana
15.Anala	Ve	Me	Ve	Me	Ve	Me	Ve	Me	Ve	Me	Ve	Me	15.Govinda
16.Viswakarma	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	16.Shiva
17.Bhaga	Ju	Ma	Ju	Ma	Ju	Ma	Ju	Ma	Ju	Ma	Ju	Ma	17.Antaka
18.Mitra	Sa	Ju	Sa	Ju	Sa	Ju	Sa	Ju	Sa	Ju	Sa	Ju	18.Maya
19. Maya	Sa	Sa	Sa	Sa	Sa	Sa	Sa	Sa	Sa	Sa	Sa	Sa	19.Mitra
20.Antaka	Ju	Sa	Ju	Sa	Ju	Sa	Ju	Sa	Ju	Sa	Ju	Sa	20.Bhaga
21.Siva	Ma	Ju	Ma	Ju	Ma	Ju	Ma	Ju	Ma	Ju	Ma	Ju	21.Viswakarma
22.Govinda	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	22.Anala
23.Madana	Me	Ve	Me	Ve	Me	Ve	Me	Ve	Me	Ve	Me	Ve	23.Parasudhara
24.Bhima	Mo	Me	Mo	Me	Mo	Me	Mo	Me	Mo	Me	Mo	Me	24.Skanda

Bhamsa (D-27) Lords

मेषे मेषाद्वृषे कर्कात्तुलतो मिथुने मृगात्॥46॥

कर्कराशौ च भांशेशाः स्वत्रिकोणसमन्विताः।

नक्षत्रेशास्तु भांशेशा भांशसंख्यस्वभात्क्रमात्॥47॥

[Divisions of Bhamsa begin from Aries for Aries, from Cancer for Taurus, from Libra for Gemini, and from Capricorn for Cancer. (For other signs) the lords of Bhamsas are identical to the lords of the Bhamsas of the sign in trine from it. Deities of the Nakshatras are the deities of the Bhamsa. (The lords of the Bhamsas are in the same order as those of

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the Nakshatras. Thus they begin from Aswinideva, Yama, Agni etc and end at Pusha for odd signs and reverse for even signs.)]

Deity Odd sign	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi	Deitys Even sign
1. Dasra (Aswinideva)	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	1.Pooshana
2.Yama	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	2.Ahimbudhniya
3.Agni	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	3. Ajaikapat
4.Brahma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	4.Varuna
5.Chandra	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	5.Vasu
6.Rudra (Isa)	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	6.Govinda
7.Aditi	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	7.Vishwadeva
8.Brihaspati	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	8. Jala
9.Naga	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	9.Rakshasa (Nirirti)
10.Pitra	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	10.Indra
11.Bhaga	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	11.Mitra
12.Aryama	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	12.Sakragni (Indragni)
13.Surya	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	13.Vayu
14.Tvashta	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	14.Tvashta
15.Vayu	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	15.Surya
16.Sakragni (Indragni)	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	16.Aryama
17.Mitra	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	17.Bhaga
18.Indra (Vasava)	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	18.Pitra
19. Nirirti	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	19.Naga
20. Jala	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	20.Brihaspati
21.Vishwadeva	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	21.Aditi
22.Govinda (Vishnu)	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	22.Rudra (Isa)
23.Vasu	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	23.Chandra
24.Varuna	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	24.Brahma
25. Ajaikapat	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	Ma	Mo	Ve	Sa	25.Agni

26. Ahirbudhniya	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	Ve	Su	Ma	Sa	26. Yama
27. Pushana	Me	Me	Ju	Ju	Me	Me	Ju	Ju	Me	Me	Ju	Ju	27. Dasra (Aswini Deva)

Trimsamsa (D-30) Lords

त्रिंशंशेशाश्च विषमे कुजार्कीज्यजभार्गवाः।

पंचपंचाष्टसप्ताक्षा भागा व्यत्यततः समे॥48॥

वह्निः समीरशक्रौ च धनदो जलदस्तथा।

[In the odd signs the lords of the Trimsamsas are Mars, Saturn, Jupiter, Mercury and Venus. The divisions are of size five, five, eight, seven and five. They are reversed in even signs. Vahni (Agni), Samira (Vayu), Indra, Dhanada (Kubera) and Jalada (Varuna) (are the deities).]

Odd Signs

Deity	Degrees	Ar	Ge	Lo	Li	Sg	Aq
Agni	0-5	Ma	Ma	Ma	Ma	Ma	Ma
Vayu	6-10	Sa	Sa	Sa	Sa	Sa	Sa
Indra	11-18	Ju	Ju	Ju	Ju	Ju	Ju
Kubera	19-25	Me	Me	Me	Me	Me	Me
Varuna	26-30	Ve	Ve	Ve	Ve	Ve	Ve

Even Signs

Deity	Degrees	Ar	Ge	Lo	Li	Sg	Aq
Agni	0-5	Ve	Ve	Ve	Ve	Ve	Ve
Vayu	6-12	Me	Me	Me	Me	Me	Me
Indra	13-20	Ju	Ju	Ju	Ju	Ju	Ju
Kubera	21-25	Sa	Sa	Sa	Sa	Sa	Sa
Varuna	26-30	Ma	Ma	Ma	Ma	Ma	Ma

Khavedamsa (D-40) Lords

चत्वारिंशतिभागानामधिपा विषमे क्रमात्॥49॥

विष्णुश्चन्द्रो मरीचिश्च त्वष्टा धाता शिवो रविः।

यमो यक्षेश गंधर्वो कालो वरुण एव च॥50॥

समभे तुलतो जेयाः स्वस्वाधिसमन्विताः।

[The lords of the forty divisions in odd signs begin from Aries. 1.Vishnu, 2.Chandra, 3.Marichi, 4.Tvashta, 5.Dhata, 6.Siva, 7.Sun, 8.Yama, 9.Yakshesha (Kubera), 10.Gandharva, 11.Kala and 12.Varuna (are the deities in a cyclic fashion). In even signs the divisions begin from Libra along with their ruling lords.]

Deity	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
1.Vishnu	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve
2.Chandra	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma
3.Marichi	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju
4.Tvashta	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa
5.Dhata	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa
6.Siva	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju
7.Sun	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma
8.Yama	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve
9.Yaksha	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me
10.Gandharva	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo
11.Kala	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su
12.Varuna	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me
13.Vishnu	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve
14.Chandra	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma
15.Marichi	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju
16.Tvashta	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa
17.Dhata	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa
18.Siva	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju
19.Sun	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma
20.Yama	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve
21.Yaksha	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me
22.Gandharva	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo
23.Kala	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su
24.Varuna	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me

25.Vishnu	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve
26.Chandra	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma
27.Marichi	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju
28.Tvashta	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa
29.Dhata	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa
30.Siva	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju
31.Sun	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma
32.Yama	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve
33.Yaksha	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me
34.Gandharva	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo
35.Kala	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su	Sa	Su
36.Varuna	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me
37.Vishnu	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve
38.Chandra	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma	Ve	Ma
39.Marichi	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju	Me	Ju
40.Tvashta	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa	Mo	Sa

Akshavedamsa (D-44) Lords

तथाक्षवेदभागानामधिपाश्चरभे क्रियात्॥51॥

स्थिरे सिंहाद्द्विस्वभावे चापाद् ब्रह्मेशकेशवाः।

ईशाच्युतसुरज्येष्ठा विष्णुकेशाश्चरादिषु॥52॥

[The lords of the Akshavedamsa begin from Aries in movable signs, from Leo in fixed signs and from Sagittarius in dual signs. The lords are Brahma, Shiva and Vishnu in movable signs, Shiva, Vishnu and Brahma (in fixed signs) and Vishnu, Brahma and Shiva (in dual signs).]

Sl	Ar	Ta	Ge	Cn	Le	Vi	Li	Sc	Sg	Cp	Aq	Pi
1	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju
2	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa
3	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa
4	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju
5	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma
6	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve
7	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me

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8	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo
9	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su
10	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me
11	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve
12	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma
13	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju
14	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa
15	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa
16	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju
17	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma
18	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve
19	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me
20	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo
21	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su
22	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me
23	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve
24	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma
25	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju
26	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa
27	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa
28	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju
29	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma
30	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve
31	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me
32	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo
33	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su
34	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me
35	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve
36	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma
37	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju
38	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa
39	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa
40	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju
41	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma	Su	Ju	Ma
42	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve	Me	Sa	Ve
43	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me	Ve	Sa	Me

44	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo	Ma	Ju	Mo
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Shashtyamsa (D-60) Lords

षष्ठ्यंशकानामधिपाः स्वराशेः परिचिंतयेत्।

घोरराक्षसगीर्वाणाः कुबेरो राक्षसस्ततः॥53॥

किंन्नरो भ्रष्टसंज्ञश्च कुलघ्नो विषबर्हिणौ।

माया प्रेतपुरीषौ च वरुणेंद्रकलाहयः॥54॥

चंद्रकोमलसंज्ञौ च पद्माच्युतकशंकराः।

देवादौ कलिनाशश्च क्षितीशकमलाकरौ॥55॥

मंदजो मृत्युकालौ च दावाग्निर्घोरसंज्ञकः।

यमघंटाख्य कश्चैवामृतः पूर्णनिशाकरः॥56॥

विषदग्धः कुलांतश्च मुखयो वंशक्षयस्तथा।

उत्पातकालसौम्याख्याः कोमलः शीतलाभिधः॥57॥

करालदंष्ट्रश्चंद्रास्यौ प्रवीणः कालपावकः।

दंडभृन्निर्मलः सौम्यः क्रूरोऽतिशीतलोऽमृतः॥58॥

पयोधिभ्रमणाख्यौ च चंद्ररेखास्त्वयुग्मके।

समभे व्यत्ययाज्ज्ञेया वर्गाः षोडशकीर्तिताः॥59॥

[The lords of the Shashtyamsa begin from the sign itself. (In odd signs the deities are) 1. Ghora 2. Rakshasa 3. Girvana 4. Kubera 5. Rakshasa 6. Kinnara 7. Bhrashta 8. Kulaghna 9. Visha 10. Barhina 11. Maya 12. Preta 13. Purisha 14. Varuna 15. Indra 16. Kala 17. Ahi 18. Candra 19. Komala 20. Padma 21. Achyuta 22. Brahma 23. Shankara 24. Deva 25. Adra 26. Kali 27. Nasha 28. Kshitisha 29. Kamalakara 30. Mandaja (or Gulika) 31. Mrityu 32. Kala 33. Davagni 34. Ghora 35. Yamaghanta 36. Brahma 37. Amrita 38. Purnanishakara 39. Vishadagdha 40. Kulanta 41. Mukhya 42. Vamshakhshaya 43.

Utpaata 44. Kaala 45. Saumya 46. Komala 47. Shitala 48. Karaladamshtra 49. Chandrasya 50. Pravina 51. Kalapavaka 52. Dandabhrita 53. Nirmala 54. Saumya 55. Krura 56. Atishitala 57. Amrita or (Mrita?) 58. Payodhi 59. Bhramana and 60. Chandrarekha. The deities for the even signs are in the reverse order. Thus the Shodasavargas have been elaborated.]

Odd	Deity	Even	Odd	Deity	Even
1	Ghora	60	31	Mrityu	30
2	Rakshasa	59	32	Kala	29
3	Girvana	58	33	Davagni	28
4	Kubera	57	34	Ghora (Aghora?)	27
5	Rakshasa (Yaksha)	56	35	Yamaghanta	26
6	Kinnara	55	36	Brahma	25
7	Bhrashta	54	37	Amrita	24
8	Kulaghna	53	38	Purnanishakara	23
9	Visha	52	39	Vishadagdha	22
10	Barhina	51	40	Kulanta	21
11	Maya	50	41	Mukhya	20
12	Preta	49	42	Vamshakhshaya	19
13	Purisha	48	43	Utpaata	18
14	Varuna	47	44	Kaala	17
15	Indra	46	45	Saumya	16
16	Kala	45	46	Komala	15
17	Ahi	44	47	Shitala	14
18	Candra	43	48	Karaladamshtra	13
19	Komala (Mridu)	42	49	Chandrasya	12
20	Padma	41	50	Pravina	11
21	Achyuta (Heramba)	40	51	Kalapavaka	10
22	Brahma	39	52	Dandabhrita	9
23	Shankara (Maheswara)	38	53	Nirmala	8
24	Deva	37	54	Saumya	7
25	Adra	36	55	Krura	6
26	Kali	35	56	Atishitala	5
27	Nasha	34	57	Amrita (Mrita?)	4

28	Kshitisha	33	58	Payodhi	3
29	Kamalakara	32	59	Bhramana	2
30	Mandaja	31	60	Chandrarekha	1

The amsa names are supposed to be unique. But here both 19th as well as 46th amsa is termed komala; 37th as well as 57th amsa is termed Amrita; 2nd and 5th amsa is termed Rakshasa; 1st and 34th amsa is termed Ghora. Further the naming provided in LS and various BPHS versions do not match. All this points to the fact that some error crept in to these slokas – both in LS and BPHS versions. Some through thinking based on BPHS manuscripts would be necessary before for someone to correct this error.

Yogas of Divisions

वर्गभेदानहं वक्ष्ये सौमतेयावधरय।

षड्वर्गाः सप्तवर्गाश्च दिग्वर्गा नृपवर्गकाः॥60॥

[O Saumateya! I shall now speak about the kinds of vargas. Listen. Shadvarga, Saptavarga, Dashavarga and Shodashavarga - (these are the kinds of vargas).]

भवंति वर्गसंयोगे षड्वर्गे किंशुकादयः।

द्वाभ्यां किंशुकनामा च त्रिभिर्व्यजनमुच्यते॥61॥

चतुर्भिश्चामराख्यं च छत्रं पंचभिरेव च।

षड्भिः कुंडलयोगः स्यान्मुकुटाख्यं च सप्तभिः॥62॥

सप्तवर्गेऽथ दिग्वर्गे पारिजातादिसंज्ञकाः।

[If there is a combination of vargas in the Shadvargas then Kimshuka etc. If there is a combination of vargas in the Shadvargas then Kimshuka etc yogas manifest. By two combinations Kimshuka, by three Vyanjana, by four Amara, by five Chatra, by six Kundala and by seven Mukuta. This was also for the Saptavarga. Now the Dashavargas.] In shadvargas if two vargas are of the same planet then it is Kimshuka yoga, if three vargas are of the same planet then Vyanjana yoga etc.

पारिजातं भवेद्वाभ्यामुत्तमं त्रिभिरुच्यते॥63॥

चतुर्भिर्गोपुराख्यं च स्यात्सिंहासनं पंचभिः।

पारावतं भवेत्षड्भिर्देवलोकं च सप्तभिः॥64॥

वसुभिर्ब्रह्मलोकाख्यं नवभिः शक्रवाहनं।

दिग्भिः श्रीधामयोगं स्यादथ षोडशवर्गके॥65॥

[In the Dashavarga. yogas named Parijata etc arise. By two combinations Parijata, by three Uttama, by four Gopura, by five Simhasana, by six Paravata, by seven Devaloka, by eight Brahmalo, by nine Shakra, by ten Shridhama. Now combinations in Shodashavarga shall be explained.]

भद्रकं च भवेद्वाभ्यां त्रिभिः स्यात्कुसुमाख्यकं।

चतुर्भिर्नागपुष्पं स्यात्पंचभिः कंदुकाह्वयं॥66॥

केरलाख्यं भवेत्षड्भिः सप्तभिः कल्पवृक्षकं।

अष्टभिश्चंदनवनं नवभिः पूर्णचंद्रकं॥67॥

दिग्भिरुच्यैःश्रवानाम रुद्रैर्धन्वंतरिर्भवेत्।

सूर्यकांतं भवेत्सूर्यैर्विश्वैः स्याद्विद्रुमाख्यकं॥68॥

शक्रसिंहासनं शक्रैर्गोलोकं तिथिभिर्भवेत्।

भूपैः श्रीवल्लभाख्यं स्याद्वर्गभेदैरुदाहृताः॥69॥

[By two combinations, Bhadraka, by three Kusuma, by four Nagapushpa, by five Kanduka, by six Kerala, by seven Kalpavriksha, by eight Chandanavana, by nine Purnachandra, by ten Uccaihsrava, by eleven Dhanvantari, by twelve Suryakanta, by thirteen Vidruma, by fourteen Shakra, by fifteen Goloka and by sixteen Srivallabha. The various kinds of (combinations in) vargas has been explained.]

No. of Varga	Shadvarga	Saptavarga	Dasavarga
Two	Kimshuka	Kimshuka	Parijata
Three	Vyanjana	Vyanjana	Uttama
Four	Amara	Amara	Gopura
Five	Chatra	Chatra	Simhasana
Six	Kundala	Kundala	Paravata
Seven	-	Mukuta	Devaloka
Eight	-	-	Brahmaloka
Nine	-	-	Shakravahana
Ten	-	-	Shridhama.

Special Guidance

स्वोच्चमूलत्रिकोणस्वभवनाधिपतिस्तथा।

स्वारूढात्केंद्रनाथानां वर्गा ग्राह्याः सुधीमता॥70॥

सप्तवर्गोद्भवाश्चान्ये स्वाधिमित्रांशकान्विताः।

[Being in one's exaltation sign, mulatrikona, own sign, signs ruled by the lords of kendras from one's Arudha should be considered for the vargas by a wise man. In the Saptavarga signs belonging to one's Adhimitra should also be considered (as being capable of causing good yogas).]

अस्तंगता ग्रहजिता नीचगा दुर्बलास्तथा॥71॥

दुःस्थानसंस्थिताः सुप्ताः सखला मरणोपगाः।

स्वाधिशत्रुगृहगता उत्पन्नयोगनाशकाः॥72॥

[Planet which are combust, defeated by other planets, debilitated, weak, placed in malefic houses, in a state of sleep, associated with malefics, at the stage of death and in the house of one's Adhishatru – these destroy the yogas.]

Exaltation-Debilitation-Mulatrikona

ककुभै हुतभुगामैः कुंजरांकाशिवभिस्तथा ।

पंचतर्केन्दुभि श्चैव पंचनदैः क्रमेण च॥73॥

पर्वताक्षगुणैः शून्यनखैः सूर्यादिखेचराः।

लवैः परमतुंगस्था भवन्ति पूर्णकारकाः॥74॥

[Planets beginning with Sun (that is Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn) attain full exaltation at degrees 10 (Ar 10), 33 (Ta 3), 298 (Cp 28), 165 (Vi 15), 95 (Cn 5), 357 (Pi 27), 200 (Li 20). They become full karakas when in deep exaltation.]

मेषो वृषश्च मकरः कन्या कर्कोऽतिमस्तुला।

सूर्यादिखेचरानां च तुंगराशय ईरिताः॥75॥

[Aries, Taurus, Capricorn, Virgo, Cancer, the last sign (that is Pisces) and Libra are said to be the signs of exaltation of planets beginning with Sun (that is Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn).]

सिंहो वृषश्च मेषश्च कन्या चापतुलाघटाः।

भानि मूलत्रिकोणानि सूर्यादीनां भवन्ति हि॥76॥

[Leo, Taurus, Aries, Virgo, Sagittarius, Libra, Aquarius are said to be the mulatrikona signs of the planets beginning with Sun (that is Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn).]

उच्चभात्सप्तमे नीचा भागैः पूर्वोदितैस्तथा।

स्वस्वमूलत्रिकोणाच्च दुःकोणाः सप्तमे स्मृताः॥77॥

[Planets attain debilitation at the signs seventh to the previously mentioned signs of exaltation. At signs seventh to the mulatrikona (root-trine) they are in a duhkona (bad-trine) that is an inauspicious trine.]

LS is the first text I see, which ascribes a special name ‘duhkona’ to the sign opposite to the ‘mulatrikona’. The concept is that since ‘mulatrikona’ is considered auspicious, its opposite sign ‘duh-kona’ should be considered as inauspicious.

Sl	Planet	Exaltation	Debilitation	Mulatrikona	Duhkona	Own sign
1	Sun	Aries	Libra	Leo	Aquarius	Leo
2	Moon	Taurus	Scorpio	Taurus	Scorpio	Cancer
3	Mars	Capricorn	Cancer	Aries	Libra	Aries, Scorpio
4	Mercury	Virgo	Pisces	Virgo	Pisces	Gemini, Virgo
5	Jupiter	Cancer	Capricorn	Sagittarius	Gemini	Sagittarius, Pisces
6	Venus	Pisces	Virgo	Libra	Aries	Taurus, Libra
7	Saturn	Libra	Aries	Aquarius	Leo	Capricorn, Aquarius

Friends-Neutral-Enemies

जीवेद्वारा बुधार्कं च जीवेन्द्वर्काः सितारूणौ।

भौमार्कचंद्रा मंदजौ जसितौ सुहृदा रवेः॥78॥

शुक्रार्कजौ बुधश्चन्द्रो जसितौ शशिभास्करौ।

कुर्जेद्वर्काः क्रमादर्काच्छत्रवो चंद्रमां विना॥79॥

ये शेषास्ते समा ज्ञेया इति नैसर्गिकोदिताः।

[Jupiter, Moon and Mars are friends of Sun. Mercury and Sun are friends of Moon. Jupiter, Moon and Sun are friends of Mars. Venus and Sun are friends of Mercury. Mars, Sun and Moon are friends of Jupiter. Saturn and Mercury are friends of Venus. Mercury and Venus are friends of Saturn. Venus and Saturn are enemies of Sun. Mercury is an enemy of Mars. Moon is an enemy of Mercury. Mercury and Venus are enemies of Jupiter. Moon and Sun are enemies of Venus. Mars, Moon and Sun are enemies of Saturn. Moon is excluded from this list (i.e. it has not enemies). The planets left should be known

to be neutral towards each other. This is the description of natural relationships between planets.]

Sl	Planet	Friend	Neutral	Enemy
1	Sun	Moon, Mars, Jupiter	Mercury	Venus, Saturn
2	Moon	Sun, Mercury	Mars, Jupiter, Venus, Saturn	None
3	Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
4	Mercury	Sun, Venus	Mars, Jupiter, Saturn	Moon
5	Jupiter	Sun, Moon, Mars	Saturn	Mercury, Venus
6	Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
7	Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

Temporary Friends and enemies

द्विद्वादशे त्रिलाभे च चतुर्थदशमे स्थिताः॥80॥

तात्कालिकाः स्युः सुहृदः शत्रवस्त्वन्यभोपगाः।

[Planets placed in the second, twelfth, third, eleventh, fourth and tenth are temporary friends. Planets placed in the other houses are temporary enemies.]

मित्रमित्रेऽधिमित्रं स्यान्मित्रं मित्रसमे भवेत्॥81॥

मित्रशत्रावपि समः शत्रुः समरिपौ तथा।

शत्रुशत्रावधिद्विट् संपूर्णफलनाशकः॥82॥

[A friend and a friend become Adhimitras (bosom friends). A friend and a neutral become friends. A friend and an enemy become neutral. A neutral and an enemy become enemies. An enemy and an enemy become Adhisatru (extremely inimical) and completely destroy the results (of each other).]

Shadvarga etc

लग्नं होरा च द्रेष्काणो नवांशो द्वादशांशकः।

त्रिंशंशचेति षड्वर्गाः सप्तोक्ताः सनगांशकाः॥83॥

दिग्भूपषष्टिभागाद्या दिग्वर्गा ब्रह्मणोदिताः।

तथा षोडशवर्गाश्च पुरैव प्रतिपादिताः॥84॥

[Lagna, Hora, Dreshkana, Navamsa, Dwadasamsa, Trimsamsa – these are called the Shadvargas. Including Saptamsa they are called Saptavargas. Including Dasamsa, Shodasamsa, Shashtyamsa they become Dasavargas. This has been said by Brahma. The Shodasavargas have already been mentioned before.]

Some terminology

लग्नतुर्यास्तविपताः केंद्रसंज्ञा विशेषतः।

लग्नपंचमभाग्यानां कोणसंज्ञाभिधीयते॥85॥

षष्टाष्टव्ययभावानां दुःसंज्ञाः त्रिकसंज्ञकाः।

[Additionally 1-4-7-10 houses are called Kendras. 1-5-9 houses are called Konas. The 6-8-12 houses are called Duhsthanas and also Trikas.]

Kendras	1-4-7-10 houses
Konas (Trikonas)	1-5-9 houses
Trikas (Dusthanas)	6-8-10 houses

Significance (Karakatva) of Houses

तनुर्धनं च सहजो बंधुपुत्रारयस्तथा॥86॥

युवतीरंध्रधर्माख्याः कर्मलाभव्ययाः क्रमात्।

लग्नादयः सदा तेषु चिंतनीया विचक्षणैः॥87॥

[Houses beginning from lagna are called Tanu, Dhana, Sahaja, Bandhu, Putra, Ari, Yuvati, Randhra, Dharma, Karma, Labha and Vyaya respectively. lagna etc should always be considered from them by the learned men.]

Lagna Significance

शरीरवर्णचिह्नानि जातिः शीलं गुणादिकं।

तनौ विचार्यमखिलं देहस्य च शुभाशुभं॥88॥

[The physical body, bodily complexion, bodily marks, kinsmen, character, virtues (and vices) etc and happiness and sorrow of the body should be adjudged from the first house.]

2n house significance

धनं यशश्च प्रीतिश्च वाणी सौहार्दकं धने।

[Wealth, fame, joy, speech and friendship should be adjudged from the second house.]

3rd house significance

भ्रातृभृत्यादिकं सर्वं बलमुत्साहसाहसौ॥89॥

एतद् दुश्चिक्यभवने धैर्यं तेजो हठादिकं।

[Siblings, servants, physical strength, zeal, courage, patience, spiritual valor, obstinacy etc should be adjudged from the third house.]

4th house significance

चतुर्थे तु सुखं दुःखं निधिः क्षेत्रं गृहं तथा॥90॥

मातृसौख्यं पितुर्वित्तं बलं वाहनमुद्यमं।

[Happiness and sorrow, treasure, lands, houses, happiness from the mother, wealth of the father, physical strength, vehicles and undertakings should be adjudged from the fourth house.]

5th house significance

पंचमे ज्ञानमंत्रौ च बुद्धिर्नीतिः सुतं धृतिः॥91॥

[Knowledge, mantras, intellect, policies, son and steadfastness should be adjudged from the fifth house.]

6th house significance

षष्ठे रिपुर्व्रणो मांद्यं चतुष्पादबंधनं भयं।

मातुलं च पितुर्भाग्यं पुत्रवित्तं विचिंतयेत्॥92॥

[Enemies, sores, laziness, four-footed (animals), captivity, fear, maternal-uncle, luck of the father and wealth of the son should be adjudged from the sixth house.]

7th house significance

सप्तमे दारकलहौ वाणिज्यं सुतविक्रमं।

श्रमसिद्धिर्विवादश्च गतज्ञानाप्तचिंतनं॥93॥

[Wife, quarrels, business, courage of the son, success of efforts, disputes and knowledge of the state of the person who has gone away or is in travel and his return should be derived from the seventh house.]

8th house significance

मृतवित्तं जीवनं च दुर्गस्थानविचिंतनं।

नष्टाप्तिर्मानसीचिंता स्त्रीवित्तं ऋणमष्टमे॥94॥

[Legacy, longevity, fortresses, regaining of lost items, mental worries, wealth of the wife and debt should be adjudged from the eighth house.]

9th house significance

भाग्ये भाग्यं रतिः पैत्रं धर्माधर्मो यथादिके।

[Luck, amorous pleasures, grandchildren, dharma and adharma should be adjudged from ninth house.]

10th house significance

राज्यं वृद्धिः पितुर्वित्तं कर्म पुण्योदयं तथा॥95॥

मुद्रामानगुणग्रामाः पितरं दशमे गृहे।

[Kingdom, growth, wealth of the father, karma, fructification of merits, mudra (seal of authority), honor, virtues, villages and parents should be adjudged from the tenth house.]

11th house significance

लाभे लब्धिः सुतोद्वाहो मित्रार्थं प्रविचिंतयेत्॥96॥

[Profits, son's wife, wealth and friends should be adjudged from the eleventh house.]

12th house significance

व्यये दीर्घामयं दुःखं निरोधं लांछनं व्ययं।

संक्षेपेणैतदुदितमल्पबुध्यानुसारतः॥97॥

[Long-standing illness, sorrow, confinement, ignominy and expenditure should be adjudged from the twelfth house. I have spoken this in brief so that individuals with less intellect could understand]

Karaka Bhava chinta - secret rules

Karaka means significator. There are two types of significators discussed here - 1. House significator (Bhava karaka) and 2. House lord (Bhavapati). Thinking of houses should be done starting from both of them. The rules and methods related to the same are given below.

1. House significator (Bhava karaka)

किंचिद्विशेषं वक्ष्यामि यथा ब्रह्ममुखाच्छ्रुतं।

नवमेऽपि पितुर्ज्ञानं सूर्याच्च नवमेऽथवा॥98॥

यत्किंचिद्दशमे लाभे तत्सूर्याद्दशमे शिवे।

तूर्ये तनौ धने लाभे भाग्ये यच्चिंतनं तु तत्॥99॥

चंद्रात्तूर्ये तनौ लाभे भाग्ये तच्चिंतयेद् ध्रुवं।

लग्नाद् दुश्चिक्यभवने यत्कुजाद्विक्रमेऽखिलं॥100॥

विचारं षष्ठभावस्य बुधात्षष्ठे विलोकयेत्।

पंचमस्य गुरोः पुत्रे जायायाः सप्तमे भृगोः॥101॥

अष्टमस्य व्ययस्यापि मंदान्मृत्यौ व्यये तथा।

[Now I shall mention something special as I have heard from the mouth of Brahma. Father can also be adjudged from the ninth house as well as from the house ninth to the Sun. Whatever is adjudged from tenth and eleventh houses that should also be adjudged from the houses tenth and eleventh to the Sun. Whatever is judged from the 4-1-2-11-9 houses that should certainly be judged from 4-1-2-11-9 from the Moon. Whatever is adjudged from the house third from lagna, all that should also be judged from the house third from Mars. Results of the sixth house should also be considered from the house sixth to Mercury. Results of fifth house should also be considered from the house fifth to Jupiter. Results of the seventh house should also be considered from the house seventh to Venus. Results of the eighth and twelfth houses should also be considered from the houses eighth and twelfth to Saturn.]

House	Bhava Karaka
1	Moon
2	Moon
3	Mars
4	Moon
5	Jupiter
6	Mercury
7	Venus
8	Saturn
9	Sun, Moon
10	Sun

11	Moon
12	Saturn

Interesting to note that Lomasa provides only one significator for every house except for 9th house. It is also interesting to note that here in the above quote Lomasa is speaking about what he heard from the mouth of Brahma. This means that Brahma was the teacher of Lomasa, though it was not mentioned earlier. It was earlier said that Vishnu (Rama) was the originator of astrological wisdom, Siva was the speaker and Lomasa was the author. Further here it is said that Lomasa heard from the mouth of Brahma. This would mean that Lomasa learned from Trinity - all three of them- i.e. Vishnu, Siva and Brahma.

2. House lord (Bhavapati)

अथान्यदपि वक्ष्यामि शृणुष्व सुमतिसुत॥102॥

यद्भावादयत्फलं चिंत्यं तदीशात् तत्फलं विदुः।

[Now I shall speak something else as well. Listen, O son of Sumati! Whatever result is to be studied from a house, it should also be studied from the lord of that house.]

House lord is the natural significator for the living and non-living items represented by every house. There is a saying - अधिप सर्वभावानां कारकः परिकीर्तितः।)House lord is said to be the significator for every house).

Arudha Pada

यावद्दीशाश्रयं यस्य तावदग्रे ततोऽपि च॥103॥

जेयं तस्य पदं तद्धि तत्र चिंत्यं शुभाशुभं।

[However distant is the house containing the lord, count that much ahead from the lord. The house obtained should be known to be the pada of the original house. The good and evil results should be studied from it as well.]

Note that the 12 houses will have 12 Arudha padas. Thus while checking for the results of 1st house; thinking should be done from – 1) 1st house, 2) Arudha pada of 1st house, 3) lord of 1st house, and 4) Significator of first house. Only after checking these four possibilities, if only most of them points to the same result, it should be told with certainty.

Shodasavargas significance

अथ षोडशवर्गेषु चिन्तालक्ष्यं वदाम्यहं॥104॥

लग्ने देहस्य विज्ञानं होरायां संपदादिकं।

द्रेष्काणे भ्रातृजं सौख्यं तुर्यांशे भाग्यचिन्तनं॥105॥

पुत्रपौत्रादिकानां वै चिन्तनं सप्तमांशके।

नवमांशे कलत्राणां दशमांशे महत्फलं॥106॥

द्वादशांशे तथा पित्रोश्चिन्तनं षोडशांशके।

सुखसुखस्य विज्ञानं वाहनानां तथैव च॥107॥

उपासनाया विज्ञानं साध्यं विंशतिभागके।

विद्याया वेदबाहूँशे भांशे चैव बलाबलम्॥108॥

त्रिंशांशकेऽरिष्टफलं खवेदांशे शुभाशुभम् ।

अक्षवेदांशके चैव षष्ठ्यंशेऽखिलमीक्षयेत्॥109॥

[Now I shall speak about the things that are to be studied from the various Shodasavargas. The knowledge of the body is to be studied from the Lagna (D-1), wealth etc from the Hora (D-2), happiness from brothers from Dreshkana (D-3), luck from Turyamsa (D-4), sons and grandsons from Saptamsa (D-7), wives from Navamsa (D-9), kingdom (power and position) from Dasamsa (D-10), parents from Dwadasamsa (D-12), happiness and sorrow as well as vehicles from Shodasamsa (D-16), religious activities from Vimsamsa (D-20), education from Vedabahuamsa (D-24 also called Siddhamsa), strength and

weakness from Bhamsa (D-27), evils from Trimsamsa (D-30), auspicious and inauspicious things from Khavedamsa (D-40) and everything from Akshavedamsa (D-45) and Shashtyamsa (D-60).]

Even though it is said that x-y-z should be predicted using various divisions, it is not clear ‘How’? It is not clear whether only the shodasavarga of lagna needs to be considered or of all planets. It is not clear, what is the relation between them, if any. LS has left numerous areas unanswered here. Thus even though the above teaching looks great, practically it is not much useful. A rudimentary and not much useful statement about Shashtyamsa (D-60) alone is given below.

यत्रकुत्रापि संप्राप्तः क्रूरः षष्ठ्यंशकाधिपः।

तत्र नाशो न संदेहो द्रुहिणस्य वचो यथा॥110॥

यत्रकुत्रापि संप्राप्तः कलांशाधिपतिः शुभः।

तत्र वृद्धिश्च पुष्टिश्च द्रुहिणस्य वचो यथा॥111॥

[Wherever (in whichever house) the planet who is the lord of a cruel house in the Shashtyamsa (D-60) is placed, there shall be destruction. This is certain - just like the words of Brahma are certain. Wherever the planet who is the lord of a benefic house in the Shashtyamsa is placed, there shall be growth and nourishment. This is certain - just like the words of Brahma are certain.]

It should be noted that the word kala can mean both 16 as well as 60 because there are 60 kalas in a minute. And in sloka 111, going by the context of the previous sloka, the interpretation of 60 is more appropriate.

It is sad that both Lomasa nor Parasara limit the discussion with the above slokas alone and do now provide any answer to the question - “How to predict with shodasa varga?”

इति षोडशवर्गाणां भेदास्ते प्रतिपादिताः।

उदयादिषु भावेषु खेटस्य भवनेषु वा॥112॥

वर्गविश्वाबलं वीक्ष्य तेषां तेषां शुभाशुभं।

जन्मकालेऽथ प्रश्नादौ निःसंदिग्धमुदीरयेत्॥113॥

[Thus I have described to you the details of the Shodasavargas. While predicting the results of houses and planets in those houses, one should see the varga viswabala and predict the good and bad results for the time of birth or for the time of the query, without hesitation.]

This chapter is more or less a copy of Chapter 3 of Parasara Hora. It is also almost certain that BPHS is the older text compared to LS and that LS is a ditto copy of BPHS in many chapters and sections.

॥इति श्रीलोमशसंहितायां षष्ठिसहस्रायां प्रथमोत्थाने श्रीशिवपार्वतीसंवादे राशिभेदनिरूपणो

नाम षष्ठोऽध्यायः॥६॥

||Thus ends the sixth chapter titled “Description of the Signs” in the conversation between Shiva and Parvati in the first part of Lomasa Samhita of sixty thousand verses.||

सप्तमोऽध्यायः (Chapter - 7)

विश्वबलं च गुलिकं (Viswabala and Gulika)

In the Manuscript there is no chapter name given to this chapter. The current chapter name 'Viswabala and Gulika' is ascribed to this chapter by us based on subject matter of this chapter. Unlike LS, in BPHS after Shodasavarga discussion Arishta yoga discussion is followed. Thus it becomes clear that Viswabala discussion is a new subject that is introduced by Lomasa and so is special.

The term Viswabala means net or total strength. But from its use it is evident that it is nothing but Vimsopakabala - i.e. strength out of 20, an arbitrary measure of strength calculated for the planets taking twenty as the base number. Thus the terms Viswakabala and Vimsopaka bala are synonymous in this context. Similarly the words Viswa and Viswaka are used in the same meaning by Lomasa in this chapter, so they too mean the same.

मुनिरुवाच

अथातः संप्रवक्ष्यामि वर्गविश्वबलं द्विज।

यस्य विज्ञानमात्रेण विपाकं दृष्टिगोचरं॥1॥

[The sage said: O Dwija! Now I shall speak about the Viswabala of the vargas by the mere knowledge of which the results can be ascertained.]

Varga Viswa strength

ग्रहविश्वबलं वक्ष्ये सूर्यादीनां खेचारिणां।

स्वगृहे वै बलं पूर्णं शून्यं तत्सप्तमस्थिते॥2॥

ग्रहस्थितिवशात् ज्ञेयं द्विभनाथो यदा ग्रहः।

मध्येऽनुपाततो ज्ञेया ओजयुग्मर्क्षभेदतः॥3॥

[I now speak about the Viswabala of the planets Sun etc. In own house they get full strength while the strength is nil in the house seventh from it. If the planet is the lord of two houses then the strength should be calculated according to its position (from both houses). In other houses (other than own house and house seventh to it) the strength should be ascertained proportionately from the position of the planet after considering the placement in odd and even signs as well. (If a planet is in its own house its strength is 20, it is 0 when in 7th from own sign. Male grahas gain strength in male signs and less so in female signs. In adhimitra signs strength is 18, 16 in the next and so on.)]

सूर्यहोराफलं दद्युः जीवार्कवसुधात्मजाः।

चंद्रास्फुजिदर्कपुत्राश्चंद्रहोराफलप्रदाः॥4॥

फलद्वयं बुधो दद्यात्समे चांद्र तदन्यके[VK1] ।

रवेः फलं स्वहोरादौ पूर्णं हीनं विरामके॥5॥

मध्येऽनुपातात्सर्वत्र द्रेष्काणेऽपि विचिंतयेत्।

[Jupiter, Sun and Mars give results in the Hora of Sun. Moon, Venus and Saturn give results in the Hora of Moon. Mercury gives results in both. In even signs the Hora of Moon (is powerful). In other signs the Hora of Sun (is powerful). The result is full in the beginning of the own Hora and nil in the end. In between the strength should be calculated proportionately. One should consider the results everywhere in the same fashion - in Dreshkana also.]

That is, just like strength is calculated for the (natal) longitude planet, for drekkana (D-3) longitude of the planet also strength can be calculated in the same manner.

ग्रहवत्तूर्यभागेऽपि नवांशादावपि तथा॥6॥

[Strengths should be calculated in Turyamsa and Saptamsa and other amsas just like they have been calculated in the case of planets (in natal chart)]

That is, just like strength is calculated for the D-1 and D-3 longitude of the planet, for D-4, D-7 of the planets and for other longitudes too strength can be calculated in the same manner.

सूर्यः कुजफलं दत्ते भार्गवस्य निशापतिः।

त्रिंशांशके विचिंत्यैवमत्रापि गृहवत्स्मृतः॥7॥

[In Trimsamsa Sun gives the results of Mars and Moon gives the results of Venus. In Trimsamsa after considering this, strengths should be derived just like they have been calculated for planets.]

That is, just like strength is calculated for the various divisional longitudes of planets such as D-2, D3 etc, for D-30 also strength can be calculated in the same manner.

लग्नहोरादृकाणां कभागसूर्याशका इति॥8॥

त्रिंशांशसहिता ह्येताः षड्वर्गाः विश्वकाः क्रमात्।

रसनेत्राब्धिपंचाशिवभूमयः सप्तवर्गके॥9॥

स्थूलं तु पूर्वं संस्थाप्य तस्मात्सूक्ष्मं ततस्ततः।

सप्तमांशकं तत्र विश्वका पंच लोचनं।

त्रयं सार्द्धद्वयं सार्द्धवेदं द्वौ रात्रिनायकः॥10॥

[Lagna, Hora, Dreshkana, Navamsa, Suryamsa, Trimsamsa – these are the Shadvargas. Their Viswaka strengths are respectively six, two, four, five, two and one. After considering the gross strengths, subtle strengths should be ascertained. In Saptavargas including the Saptamsa the Viswaka strengths are five, two, three, two and a half, four and a half, two and one.]

Lagna (D-1), Hora (D-2), Drekkana (D-3), Navamsa (D-9), Suryamsa (D-12), Trimsamsa (D-20) are the Shadvargas - i.e. the six major divisions.

दशवर्गा दिगंशादृयाः कलांशाः षष्ठिभागकाः।

त्रयं क्षेत्रस्य विज्ञेयाः पंच षष्ठ्यंशकस्य च॥11॥

सार्द्धकभागाः शेषानां विश्वकाः परिकीर्तिताः।

[Including Dwadasamsa, Shodasamsa and Shashtyamsa we get the Dasavargas. Their Viswaka strengths are three for Kshetra, five for Shashtyamsa and one and a half for the rest.]

These three different opinions must be the opinion of the others (other sages) regarding weightage to be given to vargas while calculating Viswabala strength. The weightage to be given to vargas as per the opinion of Lomasa himself is given below -

अथ वक्ष्ये विशेषेण विश्वकान्मम संमतान्॥12॥

क्रमात्षोडशवर्गाणं क्षेत्रादीनां पृथक्पृथक्।

होराशाभागद्वकानां कुचंद्रशशिनः क्रमात्॥13॥

कलांशस्य द्वयं ज्ञेयं त्रयं नंदांशकस्य च।

क्षेत्रस्य सार्द्धत्रितयं चतुः षष्ठ्यंशकस्य हि॥14॥

अर्द्धमर्द्धं तु शेषानामेतत्स्वीयमुदाहृतं।

[Now I shall specially speak in sequence about the Viswaka strengths each of the Shodasavargas which are accepted by me. One for Hora, one for Dasamamsa, one for Drekkana, two for Shodasamsa, three for Navamsa, three and a half for Kshetra, four for Shashtyamsa and half for the rest. These are the strengths devised by me.]

Dasamsa and Dasamamsa mean the same

Weightage given to vargas for calculating Viswaka strength

SI	Division	Shadvarga	Saptavarga	Dasavarga	Shodasavarga
1	Lagna/Sign/Kshetra (D-1)	6	5	3	3 1/2
2	Navamsa (D-9)	5	2	1 1/2	3
3	Drekkana (D-3)	4	3	1 1/2	1
4	Hora (D-2)	2	2 1/2	1 1/2	1
5	Dwadasamsa (D-12)	2	4 1/2	1 1/2	1/2
6	Trimsamsa (D-30)	1	2	1 1/2	1/2
7	Saptamsa (D-7)	---	1	1 1/2	1/2
8	Dasamamsa (D-10)	---	---	1 1/2	1

9	Shodasamsa (D-16)	---	---	1 1/2	2
10	Shashtyamsa (D-60)	---	---	5	4
11	Turyamsa (D-4)	---	---	---	1/2
12	Vimsamsa (D-8)	---	---	---	1/2
13	Vedabahuamsa (D-24)	---	---	---	1/2
14	Bhamsa (D-27)	---	---	---	1/2
15	Khavedamsa (D-40)	---	---	---	1/2
16	Akshavedamsa (D-45)	---	---	---	1/2
	Total	20	20	20	20

One will observe that there is a slight difference between the weightage assigned to the different divisions by Lomasa and by Parasara. Lomasa assigns a weightage of 1 to Dasamamsa and a weightage of 1/2 to Trimsamsa while Parasara assigns a weightage of 1/2 to Dasamsa and 1 to Trimsamsa. BPHS states –

होरात्रिंशांशद्वक्काणे कुचन्द्रशशिनः क्रमात्॥

कलांशस्य द्वयं ज्ञेयं त्रयं नन्दांशकस्य च।

क्षेत्रे सार्द्धं च त्रितयं वेदाः षष्ट्यंशकस्य हि॥

अर्द्धमर्थं तु शेषाणां ह्येतत् स्वीयमुदाहृतम्।

(Parasara Hora)

[When the 16 divisions (Shodasavarga Scheme) are considered together, the Vimsopaka score goes thus: Hora 1, Trimsamsa 1, Dreshkana 1, Shodasamsa 2, Navamsa 3, Rasi 3½, Shashtyamsa 4 and the rest of the nine divisions each a half.]

पूर्णविश्वावलं विंशः धृतिः स्यादधिमित्रके॥15॥

मित्रे पंचदशं प्रोक्तं समे दश प्रकीर्तितं।

शत्रौ सप्ताधिशत्रौ च पंच विश्वाबलं भवेत्॥16॥

[The full Viswaka strength is twenty. It becomes eighteen in Adhimitra signs, fifteen in Mitra signs, ten in Sama signs, seven in Shatru houses and five in Adhishatru signs.]

Viswaka strength in various signs are tabulated below -

Sl.	Sign	Strength
1	Own sign	20
2	Atimitra (Extremely friendly) sign	18
3	Mitra (friendly) sign	16
4	Sama (Neutral) sign	10
5	Satru (Enemy) sign	7
6	Atisatru (Extremely enemy) sign	5
7	7th house (from own house)	0

How to identify Atimitra and Atisatru signs is not explained in LS till now. Lomasa must be thinking that this is well known, and therefore no need to explain the same. As per traditional astrology -

- 1) If a planet is placed at 3-2-1-10-11-12 to from another planet then they are temporary friends to each other. If that planet is natural friend too (to the planet under consideration) then it is said to be Ati-mitra (extreme friend; bosom friend).
- 2) If a planet is not placed in 3-2-1-10-11-12 from the planet under consideration then they are temporary enemies to each other. If that planet is natural enemy too (to the planet under consideration) then it is said to be Adhisatru (extreme enemy; bosom enemy). The signs owned by an atimitra or atisatru planet (to the planet under consideration) is termed atimitra and atisatru signs respectively.

वर्गविश्वाः स्वविश्वघ्नाः पुनर्विशतिभाजिताः।

विश्वाफलोपयोग्यं तत्पंचोनं फलदो न हि॥17॥

तदूर्ध्वं स्वल्पफलदं दशोर्ध्वं मध्यमं स्मृतं।

तिथ्यूर्ध्वं पुण्यफलदं बोध्यं सर्वं खेचारिणां॥18॥

[Take the product of the Viswaka weightage of the varga with the Viswaka strength of the planet and divide by twenty. The result obtained should be used to ascertain results of the planets. If it is less than five then the planet gives no results, if it is more than five then the planet gives less results, if it is more than ten then the planet gives medium

results, if it is above fifteen then the planet gives auspicious results. This is how all the planets should be judged.]

That means Viswaka strength for the planet for its all shodasa (16) divisional longitudes should be calculated. Then based on the weightage given above, the cumulative Vimsopaka bala should be calculated. If only this resultant Viswakabala is above 15 for the planet, it gives auspicious, results says Lomasa.

Udayasta Viswaka strength

अथान्यदपि वक्ष्येऽहं सौमतेयावधारय।

खेटः पूर्णफलं दद्यात्सूर्यात्सप्तमके स्थिते॥19॥

फल(ला?)भावं विजानीयात्समे सूर्यनभश्चरे।

मध्येऽनुपातात्सर्वत्र ह्युदयास्तविंशोपकाः॥20॥

[O Saumateya! Now I shall tell you something else as well. Listen. A planet gives full results when placed seventh to Sun. When it is placed with the Sun then one should know nil results. In between these Udayasta Vimsopaka strengths should be computed proportionately.]

A relative tabulation of this is given below.

Sl	Planet's degrees (distance) from Sun	Udayasta Viswaka strength
1	180	20
2	171	19
3	162	18
4	153	17
5	144	16
6	135	15
7	126	14
8	117	13
9	108	12
10	99	11

11	90	10
12	81	9
13	72	8
14	63	7
15	54	6
16	45	5
17	36	4
18	27	3
19	18	2
20	9	1
21	0	0

Use of Varga Viswa and Udayasta Viswa strengths in result derivation

वर्गविश्वासमं ज्ञेयं फलमस्य द्विजर्षभ।

उभयत्र फलं बुद्ध्वा तत्फलं परिकीर्तयेत्॥21॥

[O the best of Dwijas! One should consider the results of Udayasta Viswa strengths to be as important as those of Varga Viswa strengths. After knowing both the strengths one should state the results of the planets.]

वर्गविश्वाफलं चादावुदयास्तमतः परं।

पूर्णपूर्णेति पूर्णं स्यात्सर्वदैवं विचिंतयेत्॥22॥

हीनहीनेति हीनं स्यात्स्वल्पाल्पेत्यल्पकं स्मृतं।

मध्यमध्येति मध्यं स्याद्यावत्तस्य दशा स्थितिः॥23॥

पूर्वापरवशात्ज्ञेयं फलमन्यतत्र तद्विदैः।

[First consider the Varga Viswa strengths and then the Udayasta (udaya viswa) strengths. When dasa of the planet is running, if both strengths are full then full results shall be

obtained, if both are nil then nil results, if very low and low then low results, if medium and medium then medium results. One should always judge in this way. In other cases the knowledgeable ones should know the results on the basis of the former and latter (that is on the basis of both the Varga Viswaka strength and the Udayasta strength).]

Checking the accuracy of Lagna (Lagna Rectification)

Two methods for BT rectification are discussed below - 1) Using Gulika and 2) Using Pranapada. Since these are vague methods, in practice, these methods can at best be used to check the accuracy of the BT only and not to correct it.

1. Use of Gulika

Computation of Gulika

अतः शृणु महाभाग साधनं गुलिकस्य च॥24॥

रसाश्विनोऽश्विनयना धृतयो मनवो दिशः।

ऋतवो द्वौ क्रमादेते रव्यादिवासरेषु च॥25॥

निघ्ना दिनप्रमाणेन ध्रुवकाः खाग्निभाजिताः।

रात्रौ रात्रिप्रमाणेन ध्रुवका निजपंचमाः॥26॥

प्राप्तकालस्य यल्लग्नं तदेव गुलिकः स्मृतः।

[O fortunate one! Now listen to the means of computation of Gulika. For days beginning with Sunday, in the sequence twenty six, twenty two, eighteen, fourteen, ten, six and two, multiply these by the duration of the day and divide by thirty. The Dhruvankas at day begin from the weekday (as given in below table) itself. During the night multiply (these numbers) by the duration of night. The Dhruvankas at night begin from the (lord of the) fifth (day). Lagna longitude for the time obtained thus, shall be termed Gulika.]

Here the word ‘Dhruvanka’ is used as a technical term to refer to these numbers. This is the calculation for Keralite or South Indian ‘Mandi’ (the mathematical point at the end of a full muhurta within the yama of Saturn) rather than the Parasari Gulika (the mathematical point at the starting of Saturn’s yama), which is termed Gulika here. The

rising time of Gulika (Mandi) for all the weekdays along with the same in Hr-Min is tabulated below. Please note that Gulika (Mandi) raises this much time after Sunrise provided the day or night duration is 12 hours exact. If the day or night duration changes the rising time also should be adjusted proportionately.

Weekday	Day (ghatika)	Night (ghatika)	Day (Hr. Min)	Night (Hr.Min)
Sunday	26	10	10 hrs 24 min	4 hrs
Monday	22	6	8 hrs 48 min	2 hrs 24 min
Tuesday	18	2	7 hrs 12 min	48 min
Wednesday	14	26	5 hrs 36 min	10 hrs 24 min
Thursday	10	22	4 hrs	8 hrs 48 min
Friday	6	18	2 hrs 24 min	7 hrs 12 min
Saturday	2	14	48 min	5 hrs 36 min

The above tabulation is for days with 30 nadika (12 hours). When there are more or less nadikas in a day and night span, proportionate adjustments should be made in Gulika rising time as well. The use of this kind of Mandi (which Keralites call Gulika too) possibly originated in Kerala or Andhra around 14th or 15th century AD. It must have taken enough time for this concept to spread to other parts of India. That might have taken one or two centuries. Thus if we find South Indian Mandi in Lomasa Samhita then it possibly means that this text Lomasa Samhita originated somewhere late in 16th-17th-18th centuries or so. The 20th century colophons available in the manuscript also support this guess.

Even though enough solid supportive evidence is not available, I feel like imagining an Andhra scholar of 16th or 17th century migrating to Varanasi or Badarinath and preparing this text utilizing the then available BPHS. Thus hunch feeling, may or may not be true.

Correcting the lagna using Gulika

The method given here is for checking the accuracy of the given birth time rather than for really correcting the birth time.

निजलग्ने बलोपेते गुलिकाल्लग्नशोधनं॥27॥

चंद्राच्चंद्रबले प्राप्ते गुलिकादुभयोः समे।

द्वयोर्हीनबलेऽप्येवं गुलिकात्परिचिंतयेत्॥28॥

[If the lagna is strong then correcting of lagna should be done for lagna using Gulika. If the Moon sign is strong then the correcting of Moon sign should be done using Gulika. The method is the same in both cases. If both (lagna and Moon sign) are devoid of strength then too (the correction of birth time should be done) using Gulika.]

तस्मात्तत्सप्तमस्थानात्तदंशात्तत्कलत्रतः।

तत्रैव तत्त्रिकोणे वा जन्मलग्नं विनिर्दिशेत्॥29॥

मनुष्याणां पशूनां च द्वितीये दशमेऽपि वा।

तृतीये मदने लाभे विहगानां विनिर्दिशेत्॥30॥

कीटसर्पजलस्थानां शेषस्थानेषु संस्थितिः।

[The Gulika should be in 1-7-5-9 houses from lagna. For humans and animal Gulika can also be in 2-10 houses from lagna. For birds Gulika can be in 3-7-11 houses from lagna. For insects, serpents and aquatic animals the Gulika shall be in the remaining houses (i.e.4-12 houses).]

The condition given to ensure whether the lagna is accurate or not is that - If lagna is accurate then Gulika will only come in houses 1st-2nd-7th-5th-9th-10th to the lagna. Or in other words if the Gulika is in 3rd-4th-6th-8th-11th-12th from lagna then it indicates that the given lagna is inaccurate. But this condition applies only if the lagna is strong. Otherwise make the necessary adjustment in time and move lagna to the next or previous sign (whichever is nearer) so that the above condition can be satisfied. Even though not mentioned here, it should be known that a lagna becomes strong when 1. Lagna lord is

strong; 2.when lagna lord is placed in upachaya (1-3-6-10-11) to lagna, 3.when Mercury or Jupiter aspects or is conjunct with lagna. The same condition applies to the Moon lagna also while checking for its strength. So the point to note is that, if as per the above condition the lagna is not strong but instead Moon sign is strong then correction of Moon sign (and not lagna) should be done based on the position of Gulika (and all the predictions should be done based on Moon lagna in this case and not lagna). Thus if Moon sign is strong then, if Gulika is not in 3-4-6-8-11-12 houses from Moon sign it can be assumed that Moon sign is accurate. If Moon sign is strong and this condition regarding Gulika is not satisfied then make the necessary adjustment in time and move Moon sign to the next or previous sign (whichever is near) so that the above condition can be satisfied.

The proposed position of Gulika relative to lagna for humans and animals in the above quote is tabulated below.

Sl	Human/insect/Aquatic animal	Position of Gulika
1..	Humans (and other land animals?)	1-7-5-9-2-10 houses from lagna or moon.
2.	insects	3-7-11 houses from lagna or moon.
3.	serpents and aquatic animals	4-12 houses from lagna or moon.

It is not told whether the Gulika should be for the birth of plants etc in the above quote. The above classification seems to be some how connected to the classification of signs as Sthala (Land)-Jala (Aquatic)-Sareesripa (Retails and Insects; less water - in between land and water).

2. Use of Pranapada

Correcting lagna using Pranapada

कोणात्क्रमान्नरादीनां तथा प्राणपदादपि॥३१॥

[For human beings the Lagna can also be in the trine to Pranapada. Therefore similar calculations (for correcting of the birth time) can also be done considering Pranapada]

Computation of Pranapada

स्वेष्टकालं पलीकृत्य तिथ्याप्तं भादिकं च यत्।

चरागद्विभगे भानौ योज्यं तन्नवमे सुते॥32॥

स्फुटं प्राणपदं तस्मात्पूर्ववच्छोधयेत्तनुः।

विना प्राणपदाच्छुद्धो गुलिकाद्वा निशाकरात्॥33॥

तदशुद्धं विजानीयात्स्थावराणां तदेव हि।

[Convert the time past sunrise into vighatis (palas) and divide by fifteen. Add it in terms of sign, degrees etc to that sign (occupied by Sun), to the ninth sign (ninth to the one occupied by Sun) or to the fifth sign (fifth to the one occupied by Sun) depending upon whether Sun is in a movable sign, fixed sign or dual sign. The resulting sign shall be the Pranapada. Use it to correct lagna as previously described. If lagna is not corrected through the Pranapada, Gulika or the Moon then it should be known to be incorrect. For non-movable beings (like trees etc) the lagna should be corrected in the same way.]

The steps to calculate Pranapada is clarified below.

- 1) Divide the Ishtakala (in vighatis) by 15. ($H \times 2.5 \times 60$)
- 2) Take away multiples of 12.
- 3) Convert the answer in to signs, degrees, minutes etc. ($2.5 = 2$ Rasi and 15 deg or 15 deg of Gemini)
- 4) Get the exact degree of Sun in birth chart.
- 5) Find out the chara rasi in trine to Sun.
- 6) Move the Sun to the movable sign which trine to the natal Sun. (for ex. my Sun is in Aquarius $18-59=10-18-59$, movable sign is Libra trine to Aquarius. So I take Sun's degree as Libra $18-59-00$ or $6-18-59$. When sun is in Movable sign just take the degree for same.
- 5) Add this figure to the figure which comes from step 3. It is Pranapada.

Pranapada must be in a trine to the lagna. If not make the necessary adjustment in time so that Pranapada falls in a trine of lagna.

Practically speaking, the difference of even a single vikhati (24 sec) in birth time can cause a difference of 1 sign in Pranapada. And the maximum difference that needs to be made to bring Pranapada to the trine of lagna is at max 3 vikhati (1 min 12 sec) difference in given birth time. This is too small a correction and practically useless.

Both these methods (one using Gulika and the other using Pranapada) are very vague and crude methods, which should at the most be used only to check the accuracy of the given birth time, and never to correct it. Numerous other good and authentic birth time rectification methods supported by sages are discussed in the book “Secrets of Birth Time Rectification” (by Sreenadh OG; Sagar Publications).

Checking the accuracy of Nisheka Lagna

The following section speaks about checking accuracy of Nisheka lagna or rectification of Nisheka lagna.

जन्मलग्नं च संशोध्य निषेकं परिशोधयेत्॥34॥

तदहं संप्रवक्ष्यामि सौमतेयावधारय।

[After correcting lagna one should correct the Nisheka lagna. O Saumateya! I shall tell that. Listen.]

जन्मलग्नात्परिज्ञानं निषेकं सर्वजंतूनां॥35॥

यस्मिन्भावे भानविस्थस्तस्य मांदेर्यदंतरं।

लग्नभाग्यान्तरे योज्यं यच्च राश्यादि जायते॥36॥

मासादिस्तन्मितं ज्ञेयं जन्मतः प्राक् निषेकजं।

यद्यदृश्यदलेऽगेशस्तदेन्दोर्भुक्तभागयुक्॥37॥

तत्काले साधयेल्लग्नं शोधयेत्पूर्ववत्तनुः।

[The time of Nisheka of all beings can be known from the birth ascendant. The difference between the house where Saturn is placed and where Gulika is placed should be added to the difference between lagna and the ninth house. The sign (degrees etc) which is thus obtained should be known to be the month (days etc) elapsed between nisheka and birth. If the lord of lagna is in the invisible half then add the portion traversed by the moon in its sign and derive the Nisheka lagna. Then correct the birth ascendant as described previously.]

If Lsh is the longitude of house where Saturn is placed, and Lgh the longitude of house where Gulika is placed, and L1 the longitude of lagna and L9 the longitude of 9th house then -

Longitude to derive Date of impregnation = (Lsh - Lgh) + (L9-L1)

This longitude should be treated to indicate month, date etc of impregnation - it is said.

It is interesting to note that instead of longitude of the planets here Lomasa is asking us to do the calculation with “house longitudes” which points to the fact that he was using some kind of house division system other than the whole sign system which was used by all the sages and scholars prior to 10th century AD - the period of Sripati. Apart from “whole sign as house system” there was no other house system in existence or use in the ancient past. If we go by this understanding even though no house system is mentioned in LS till this section, it becomes evident that the author of LS used and supported some house division system, and also that this is certainly a text of post 10th century AD origin.

The above nisheka lagna calculation pre-supposes that Gulika is directly related to birth time and accuracy of lagna. That is why it bases its Nisheka lagna calculation also on Gulika. But as we already know, the Gulika based lagna (or birth time) rectification method provided in this text is very vague and as such neither the lagna can be rectified using this method nor the nisheka lagna arrived at based on the above method can be accurate. This too at best turns out to be only a vague and inaccurate method.

Further I checked this method in horoscopes for which both conception time and birth time are known, and concluded that the Nisheka lagna arrived at by the above method is wrong in known cases. (E.g. case - Conception Time: 29 Apr 2010, 9.24 am Pune, Birth Time: 21 Jan 2011, 11.50 AM, Calicut by Cesarean). Even though the so called Nisheka lagna arrived at by this method is not the actual nisheka lagna, the so called nisheka lagna arrived at here by the above method can be used as a predictive tool, as told below.

तस्मात्फलाफलं वाच्यं गर्भस्थस्य विशेषतः॥38॥

शुभाशुभं वदेत्पित्रोर्जीवनं मरणं तथा।

एवं निषेकलग्नेन सम्यज्ज्ञेयं स्वकल्पनात्॥39॥

[From the Nisheka lagna good and bad results can be predicted especially for the fetus. One can also predict the good and evil effects for the parents as well as about their life and death. In this way results should be known from the Nisheka lagna using one's understanding.]

Arishta kala

जन्मलग्नाद्विशेषेण बालारिष्टं विचिंतयेत्।

चतुर्विंशति वर्षाणि बालारिष्टस्य भावना॥40॥

आदौ संचिंतयेत्प्राज्ञैर्बालारिष्टं प्रयत्नतः।

पश्चाच्छुभाशुभं सर्वमायुर्दायादिकं वदेत्॥41॥

सत्यप्यायुषि जीवानां मरणं चात्र जायते।

यथा तैलादिभिः पूर्णो दीपो नश्यति वायुना॥42॥

[Misfortunes during childhood should be especially derived from the birth ascendant. Such misfortunes are considered upto the age of twenty four. They should be carefully studied by the wise men in the beginning and after that all kinds of good or evil results, longevity etc should be pronounced. In such misfortunes the native meets his death even though he has his life remaining, just like a lamp which is filled with oil but gets extinguished by a strong wind.]

अरिष्टं द्विविधं पुंसां दैवं स्वकृतसंज्ञितं।

स्वकृतं सर्वकालीनं विषशस्त्रानलादिभिः॥43॥

स्वकरेणाहतो दीपो यथा नश्यति तत्क्षणात्।

निर्वाते तैलपूर्णोऽपि स्वकृतेन तथा नरः॥44॥

आयुर्दायं तथैवोक्तं द्विविधं द्रुहिणोदितं।

ग्रहयोगादिभिः दैवमन्यं योगादिसाधितं॥45॥

एवं चतुर्विधं पुंसां मरणं जायतेऽत्र हि।

[Misfortunes of men are of two types - one caused by fate and the other caused by one's own deeds. Misfortunes caused by one's deeds can happen anytime through poison, weapons, fire etc. Just like a lamp struck by one's hand is extinguished immediately even if it is filled with oil and there is no strong wind, similarly a man's life can end because of his own deeds. Longevity is similarly spoken to be of two kinds by Brahma. One is Daiva which is ascertained through the placements and conjunctions of planets and the other which is secured through the practices of Yoga. In this way, the death of native in this world can happen in four ways.]

Results for Gulika in various houses

यस्य मांदियुतश्चंद्रस्त्रिकोणे यदि संस्थितः॥46॥

योगाभ्यासादिभिस्तस्य हयायुर्वर्द्धति निश्चितं।

[If Moon is conjunct with Gulika in a trine then the age of that native definitely increases through the practice of Yoga etc.]

In other words Gulika conjunct with Moon, placed in 1-5-9 from lagna is good for longevity of the native, and will give positive results such as interest in Yoga etc.

व्ययषष्ठाष्टगो मांदिर्यदि क्रूरखगान्वितः॥47॥

स्वकृतेनैव दोषेण मरणं तस्य जायते।

[If Gulika is placed in the 12-6-8 houses together with cruel planets then the native dies because of his own deeds]

In other words Gulika placed along with cruel planets in 6-8-12 from lagna indicates a person who lives dangerously and has suicidal tendencies.

Please note that results for Gulika in 4-7-10-11 are not told in the above quotes. Placement of Gulika in 4th and 10th is said to cause death and troubles for relatives and society respectively. Gulika in 7th is gives trouble to wife, and in 11th gives auspicious results.

Arishta and Longevity

लग्ने चंद्रेक्षितयुते लग्नाधिपतिनाथवा॥48॥

तस्य दैवायुषं ज्ञेयं दैवारिष्टं तु शेषके।

एतेषां कालमानं तु ग्रहराश्यादिभिः स्फुटं॥49॥

[If lagna is conjunct with or aspected by Moon, or if lagna is conjunct with or aspected by lagna lord, then his longevity is decided by fate (i.e. he would have good longevity), and for others their longevity troubles are decided by fate (i.e. they fill face challenges to their longevity in various calamities). The timing of these should be clear from signs, planets etc.]

शिव उवाच

इति वाक्यं समाकर्ण्य लोमशस्य द्विजर्षभः।

सर्वज्ञः प्रत्युवाचेदं मुनींद्रं करुणानिधिं॥50॥

[Shiva said: After hearing these words of Lomasa, the best of the dwijas and the omniscient one (Saumateya) spoke thus to the king amongst sages, the ocean of mercy.]

विप्रोवाच

कर्मकालानुरोधेन स्पष्टायुर्यद्वदस्व तत्।

पृथक्पृथक्हि जीवानां परमायुः समादिकं॥51॥

[The vipra said, “Speak about the age of the beings which is determined according to karma and time. Speak separately about different beings their full age in years etc.”]

॥इति श्रीलोमशसंहितायां प्रथमोत्थाने (विश्वाबलं च गुलिकं नाम) सप्तमोऽध्यायः॥७॥

||Thus ends the seventh chapter in the first part of Lomasa Samhita of sixty thousand verses.||

अष्टमोऽध्यायः (Chapter - 8)

परमायुः च आधानलग्नफल (Max Longevity and results for Adhana lagna)

In the Manuscript there is no chapter name given for this chapter. The current chapter name is ascribed to this chapter based on the last statement of previous chapter (which requested Lomasa to speak about max. longevity) and based on the contents of the chapter. It should be noted that most of the calculations and predictions given in this chapter are based on Adhana chart and not birth chart.

Positional strength (Sthana bala) of planets

मुनिरुवाच

शत्रुक्षेत्रं समक्षेत्रं मित्रक्षेत्रं तथैव च।

स्वग्रहं च तथा स्वोच्चं बलं चैव यथोत्तरं॥१॥

[Placement in an enemy's sign, neutral sign, friend's sign, own sign and sign of exaltation – this is the sequence of increasing strengths.]

If given a rating out of 30, it can be tabulated as -

Sl.	Sign	Strength
1	Exaltation	30
2	Own sign	27
3	Friend's sign	24
4	Neutral sign	21
5	Enemy sign	18
6	Debilitation	15

It is well known that strength of planet in debilitation is half that of its strength in exaltation. Thus if 30 is the strength in exaltation then 15 would be the strength in

debilitation, and the rest in between.

Max. longevity calculation

The following description is about a max. longevity calculation method that takes into consideration the positional strength of the strongest planet in the horoscope alone. Possibly the following calculations are suggested based on Adhana chart (horoscope at the time of impregnation) and not birth chart.

सर्वोत्तमबलीखेटः स्वायुर्दायं ददाति सः।

ग्रहास्त्वेकाधिकारस्थास्तदाद्योदयिको ग्रहः॥2॥

तस्य भुक्तांशकं वेदैर्निघ्नं वर्षादिकं भवेत्।

तथाष्टमाधिपं कार्यं शुक्लकृष्णविभेदतः॥3॥

[The planet which is the strongest provides its age to the native. If multiple planets are placed identically then consider the one amongst those which is the farthest from Sun to be the strongest. Multiply its Bhuktamsaka by four. That shall be the years (months) etc. A similar computation should be done with the eighth lord. Former should be used for bright fortnight births and the latter should be used for dark fortnight births.]

Here bhuktamsaka means navamsa consumed by the strongest planet. It is not clear whether the strength to be considered here is varga viswabala or positional strength. Here in this method the longevity is calculated based on the strongest planet alone, ignoring all the other planets and combinations.

स्वोच्चे सप्त स्वगेहे च वेदं मित्रगृहे शशी।

योज्यं स्पष्टायुषि विप्र समं समग्रहे तथा॥4॥

शोध्यं रिपुगृहे वह्नि परमायुः स्फुटं भवेत्।

[O Vipra! When the planet is exalted then add seven, when in its own sign then add four, when in a friend's sign then add one, when in a neutral sign then equal, when in an enemy's sign then subtract three. The full age shall thus be obtained.]

Sl	Positional Strength	Add/Subtract
1	Exalted	+7
2	Own sign	+4
3	Friend's sign	+1
4	Neutral sign	0
5	Enemy sign	-3

It is not told what number should be deducted if the planet is in debilitation. Taking a guess also not possible since any proportion is not visible in the above numbers.

स्वगृहे त्रीणि वर्षाणि योज्यं मध्यांशके गते॥5॥

मुनिनागदशेशाग्नि योज्यं लग्नादिके स्थिते।

सप्तमे सप्तवर्षाणि नवरुद्रेशसंयुताः॥6॥

तपादिके स्थिते षष्ठे बाणाब्दं हीनिते भवेत्।

मृतौ विश्वायु वर्षाणि हीनिते व्ययगे शरं॥7॥

[If the planet is in the middle of its own house then add 3 years. Add 7-8-10-11-3 years if the planet is placed in the 1-2-3-4-5 houses respectively. If in 7th from lagna then add seven. Add 9-11-11 if placed 9-10-11 houses respectively. If placed in 6th house then subtract five. If in 8th house then subtract thirteen and if in 12th house then subtract five.]

This is tabulated below.

Houses	1	2	3	4	5	6	7	8	9	10	11	12
Add/Subtract	+7	+8	+10	+11	+3	-5	+7	-13	+9	+11	+11	-5

शुक्ले चंद्रस्य होरायां सूर्यस्य कृष्णपक्षके।

स्वस्वायुषि तु संशोध्यं व्यत्यये सुमतिसुत॥8॥

[O son of Sumati! If the planets are in the Moon's hora in the bright fortnight or in the Sun's hora in the dark fortnight then the corrections in the ages (additions and subtractions) should be reversed.]

This longevity calculation method which uses a multiplication by four, and extensive adding of arbitrary numbers is a vague method. Whatever choice regarding bhuktamsaka or strength of planet and paramayu one may use; this method presents itself with numerous inherent contradictions. Further whatever choices we make regarding the values and calculations, the above vague method does not provide us with realistic longevity calculation for known charts (charts of expired individuals for whom longevity is known to us). Thus the effectiveness and dependability of this method is doubtful.

Paramayu of various animals

सपंचदिवसाब्दाश्च शून्यबाहुनिशाकराः।

मनुजानां करीणां च रदाश्वानां परायुषः॥9॥

पंचविंशति वर्षाणि महिषीनां प्रकीर्तिताः।

गोसिंहानां युगश्च्यब्दा मेषादीनां रसेंदवः॥10॥

शुनां द्वादशवर्षाणि मार्जाराणां कुरात्रिपाः।

काकसर्पासगोधा)गृध्र?)नां खखाभ्राभ्रनिशाकराः॥11॥

वानराणां पिंगलानामृक्षाणां च खखाग्नयः ।

उलूकानामपि तद्धि गदर्भानां युगाश्विनः ॥12॥

मकराणां च कूर्माणां सार्द्धवर्षशतायुषं)१५०?)।

वृश्चिकानां समाश्चाष्टा वर्षमेकं पिपीलिका॥13॥

मक्षिकामशकानां षण्मासं पंचमासकं।

भृंगानां चक्रवाकानां सार्द्धवर्षचतुष्टयं॥14॥

[The full age of humans and elephants and domestic elephants is 120 years and 5 days, 32 years is the full age of horses, 25 years is the full age of bulls, 24 years for cows and lions, 16 years for sheep etc, 12 years for dogs, 11 years for cats, 1000 years for crows, snakes and vultures; 300 years of monkeys apes and bears; same (300 years) for owls, 24 years for donkeys, 150 years for crocodiles and tortoises, 8 years for scorpions, one year for ants, 6 months for house flies, 5 months for mosquitoes, 4 ½ years for wasps and Chakravakas]

Chakravaka: It is a duck or goose like bird, a Ruddy Shelduck.

The number system used here is Bhutasankhya vidhi (the system of mentioning things indicating that number instead of those numbers itself)

Sunyabahunisakara =120; Sunya +Bahu+Nisakara; Sunya (nothing) = 0; Bahu (hands)=2, nisakara (Moon) =1

Rada (teeth) = 32 (Teeth of humans are 32 in number)

Yugaswiyabda = 24; Yuga (Yugas are 4 in number) = 4; Aswi (The twin deities named Awini deva) = 2; abda = year.

Rasendana = 16; Rasa + Indava; Rasa (6 emotions) = 6; Indu (moon) =1

Kuratripa = 11; Ku (earth) =1; Ratripa (Moon) = 1

Khagabhrabhranisakara = 10000; Kha (sky) = 0; Kha (sky) =0; Abhra (sky) =0; Abhra = 0; Nisakara (Moon) =1

Khakhaagnaya = 300; Kha (sky)=0; Kha (sky)=0; Agni (3 fires of vedic lore) = 3

Yugaswina = 24; Yuga (Yugas are 4 in number) = 14; Aswi (The twin deities named Awini deva) = 2

Everywhere in writing numbers the general rule संख्यानां वामतो गतिः (Numbers should be written from right to left) applies. This is why ‘Yuga-aswina’ is 24 and not 42. The above quote indicate that the sage was well aware with the maximum life span of humans, elephants, horses, bulls, cows, lion, seep, dogs, cats, donkeys, crocodiles, tortoises, scorpions, ants, flies, wasps etc but was totally in dark about the longevity of forest animals and birds like crows, owls, snakes, vultures, monkeys, apes etc. That is why for crows, owls, snakes, vultures, monkeys, apes etc unrealistic numbers like 10,000 years, 300 years etc are given. Saying that something has 10,000 years of longevity is just like saying it has “Unlimited” longevity or that “we don’t know”. Anyway the same

cannot be told about monkeys and apes where an unrealistic longevity of 300 years is ascribed to them. The max. longevity told for various animals are tabulated below.

Sl	Animal	Max.longivity	Comment
1	Humans, Elephants, Horses	120 years and 5 days	Realistic
2	Horses	32 years	Realistic
3	Bulls	25 years	Realistic
4	Cows and Lions	24 years	Realistic
5	Sheep etc	16 years	Realistic
6	Dogs	12 years	Realistic
7	Cats	11 years	Realistic
8	Crows, Snakes, Vultures etc	10,000 years	Unrealistic; But still it is a way of saying “Unlimited” or “We don’t know”
9	Monkeys, Apes, Bears, owls etc	300 years	Unrealistic (For Monkeys it is 25 to 40 years ,apes it is around 35 to 50 years, for bear it is 20 to 30 years, for owls it is around 20 years or more)
12	Donkeys	24 years	Realistic
13	Crocodiles, Tortoises	150 years	Realistic
14	Scorpions	8 years	Realistic
15	Ants	1 year	Unrealistic (Ants lives upto 90 days. Some type of ants live upto 2 to 6 months. And the ant queen can live at times upto 2 to 3 years or more)
16	house flies	6 months	Realistic
17	mosquitoes	5 months	Unrealistic (Mosquitoes lives upto 3 to 100 days only)
18	Wasps and	4 ½ years	Unrealistic

	Chakravakas		
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A table containing both modern values of life span of animals against LS values is given below, which could be helpful to the astrologers too.

Animal	Life Span - years (modern value)	Max.longevity years (LS value)
Human	70	120
Cow	22	24
Duck	10	12
Cat	15	11
Goat	15	16
Pig	25	-
Monkey	25	300
Dog	15	-
Snake	10	10,000

चतुरशीतिलक्षाणि जीवभेदाः प्रकीर्तिताः।

जरांडस्वेदजादीनामायुर्दायं पृथक्पृथक्॥15॥

[There are eighty four lakhs species of living beings. Lifespan of viviparous, oviparous and sweat-born has this been mentioned separately.]

Flies and wasps are considered sweat born; crows, tortoise, scorpions are oviparous; cats, dogs, monkeys are viviparous.

इति ते कथितं विप्र आयुर्दायं च मे मतं।

अन्येषामनुपातेन साधनीयं विचक्षणैः॥16॥

[Thus I have told you, O Vipra! the lifespan according to my view. For others, wise men should ascertain proportionately.]

Gender determination from the horoscope

possibly the following calculations are suggested based on Adhana chart (horoscope at the time of impregnation) and not birth chart.

सर्वोत्तमबलीखेटः पुंसश्चेत्पुरुषो भवेत्।

स्त्री चेत्स्त्रीजन्म वक्तव्यं क्लीबे क्लीबं विनिर्दिशेत्॥17॥

[If the strongest of all the planets is male then the native is a male, if it is a female then the native is a female and if it is neutral then the native should be indicated to be of neuter gender]

द्वादशांशे च द्रेष्काणे नवमांशे द्विदेहके।

सर्वोत्तमबलीखेटे यमलौ भवतस्तदा॥18॥

[If the Dwadasamsa, Dreshkana and Navamsa of this strongest planet falls in dual sign then twins are born]

Possibly the strength referred to here is positional strength. Otherwise it can be varga viswa strength. Whatever the choice be, the method is practically not much reliable. Gender is not such an easy to identify thing, and the above simple method won't consistently give reliable results, even though in some cases it would be true.

Birth Time determination from Adhana Time

Certainly the following calculation is based on Adhana chart (horoscope at the time of impregnation) and not birth chart.

तनु भुक्तनवांशाद्याः शशिभोग्यनवांशकाः।

द्वियुक्ता दशभिर्भक्ता जन्म लब्धे प्रचिंतयेत्॥19॥

[Add the navamsa of lagna and Navamsa of Moon, and two to it, and divide the result by 10. in whatever sign the resultant longitude falls, using that birth should be predicted (i.e. When the transit moon reaches in that sign in the 10th month of pregnancy birth could happen)]

This method provides the position of Moon at delivery time.

बलयुक्तस्य खेटस्य भुक्तांशतुल्यमासकैः।

गर्भमोक्षो वदेच्छुक्ले कृष्णे तद् द्विगुणे वदेत्॥20॥

[Delivery should be indicated at the month equal to the navamsa traversed by the strongest planet in the case of bright fortnight. (This gives the position of Sun at the time of birth). In the case of dark fortnight multiply the above numbers (related to Moon as well as Sun) by two)]

Thus in case of Bright fortnight,

Sign position of Moon = (navamsa of lagna + navamsa of Moon)/10

Sign position of Sun = Month indicated by the navamsa of strongest planet

Thus in case of Dark fortnight,

Sign position of Moon = [(navamsa of lagna + navamsa of Moon)/10] x 2

Sign position of Sun = month indicated by (the navamsa of strongest planet) x 2

This is a very vague and unreliable method.

Miscarriage

The following sloka provides us with a method to locate the month in which miscarriage etc could happen based on Adhana chart.

लग्नात्षष्ठाष्टरिष्स्थे खलैर्युक्तेऽथ वीक्षिते।

सर्वोत्तमबलीखेटे सुतेशे वांगस्वामिनि॥21॥

गतांशतुल्यमासैश्च गर्भप्रपतनं ध्रुवं।

तस्य दानोपचारेण सुखेन पुत्रदर्शनं॥22॥

[If the strongest planet or the 5th lord or lagna lord is placed in the 6-8-12 houses from lagna and is conjunct or aspected by (three or more?) malefics then miscarriage is possible at the month equal to the degrees traversed (by that planet). If remedy such as donations is carried out then one can see the face of the child without undergoing any troubles.]

Anga Vibhagam

The following slokas identify the body parts based on houses starting from lagna, and also tell us how to indicate physical marks in the body based on the placement of malefic planets in the horoscope.

शीर्षास्यबाहुहृदयोदरकटिः क्रमात् तनोः।

नाभिर्गुह्योरु जानु च तथाघ्नित्वितयं तथा॥23॥

[Head, face, arms, heart, stomach, hips, navel, private parts, thighs, knees, ankles and the two feet (are the limbs) of the body signified by the houses beginning with lagna]

सूर्ययुक्ते तिलं वाच्यं व्रणादिन्यापराशिपे।

भौमे दग्धं व्रणं सौम्ये पापे शस्त्रजं सूर्यजे॥24॥

राहौ पाषाणकाष्ठादि केतौ जीवजचिह्नकृत्।

द्विचतुःसंस्थिते पापे चिह्नरुधिरसंभवं॥25॥

[If the house is occupied by Sun then indicate a mole in the respective body part, if occupied by malefic Moon then indicate scar, if occupied by Mars then indicate burns, if occupied by malefic Mercury then indicate scars, if occupied by Saturn then indicate wounds inflicted by weapons, if occupied by Rahu then by stones, wood etc and if occupied by Ketu then marks caused by animals. If a malefic occupies the second or fourth house then indicate marks created by blood.]

Special combinations

The combinations told here after is applicable to both Adhana chart as well as birth chart.

चंद्रे पापांशद्रेष्काणे कुब्जः स्यात्सूर्यवीक्षिते।

तथा मंदेक्षिते पंगुः सूर्यहोरागते विधौ॥26॥

[If Moon is placed in the navamsa and drekkana of malefic, and is aspected by Sun then the native would be hump-backed. If such Moon (placed in the navamsa and drekkana of malefic) is aspected by Saturn then the native might be lame]

शुक्रभौमौ व्यये वित्ते काणः सूर्यन्दुवीक्षिते।

अंधः स्यान्नियतं वित्ते व्यये सूर्यदुसंस्थिते॥27॥

[If Venus and Mars are conjunct in the twelfth or second house are aspected by Sun and Moon then the native shall be blind in one eye. He shall be fully blind if Sun and Moon are conjunct in the second or twelfth house (in addition to Venus and Mars being placed as mentioned before).]

वृश्चिके लग्नसंप्राप्ते कर्म सूर्यकविस्थिते।

मकरे संस्थिते चंद्रे वामनो जायते नरः॥28॥

लग्नेशे द्वितीयस्थाने सचंद्रे शनिवीक्षिते।

तदापि वामनं वाच्यमेवं धर्माधिपेऽपि वा॥29॥

[For Scorpio lagna if Sun and Venus are in the 10th house and Moon is in Capricorn then the native shall be a dwarf. If lagna lord is in 2nd house with Moon and is aspected by Saturn then as well the native shall be a dwarf. Similar shall be the result with the lord of the ninth house (i.e. If 9th lord is placed in 2nd house with Moon and is aspected by Saturn, then too native would be a dwarf)]

Nature of women

The following combinations seem to be too general and are based not on planetary position, but just on nature of signs and lordship alone! These slokas could be interpolations. Whether interpolation or not, they are unreliable for sure!

लग्नलग्नाधिपौ क्रूरौ जायाजायाधिपौ तथा।

तस्य जायाशरीरे तु कुचिहनं भवति ध्रुवं॥30॥

तथा पाताल स्वर् भेशौ तस्य माता कुचिहिनिता।

तद्वद् दुश्चिक्वधर्मेशौ भगिनी तस्य पूर्ववत्॥31॥

[If the lagna and lagna lord are cruel and so are the 7th house and its lord then there shall certainly be an inauspicious sign in the body of the native's wife. If the 4th and 10th

houses and their lords are cruel then the mother shall have an inauspicious sign in her body. Similarly if the 3rd and 9th houses and their lords are cruel then his sister shall have an inauspicious sign in her body.]

All odd signs are cruel. Sun-Mars-Saturn-Rahu-Ketu are cruel planets. It may be noted that in the above sloka, the house representing the native's relation (wife, mother, sister) and the house seventh to it are being considered, along with their lords. This sloka seems to be bit absurd, because - if lagna, lagna lord, 7th house, and 7th lord need to be cruel at the same time, then the same can be true only for Leo and Aquarius lagna and none else. Further this would also mean that -

- 1) If Leo or Aquarius is lagna then there would be an inauspicious sign in body of native's wife.
- 2) If Leo or Aquarius is 4th house then there would be an inauspicious sign in body of native's mother.
- 3) If Leo or Aquarius is 3rd house then there would be an inauspicious sign in body of native's sister.

And this does seem to be a too generalized and an unrealistic derivation.

सप्तमाधिपतिः सौम्यः तस्य स्त्री रोषवादिनी।

यदा लग्नाधिपः सौम्यः क्रूरस्तूर्याधिपस्तथा॥32॥

[When lagna lord is mild, his wife would speak with anger. If lagna lord is mild and 4th house lord is cruel then too the native's wife shall speak with anger]

जायाधिपः शुभस्तस्य जननी व्यभिचारिणी।

अष्टमाधिपतिः क्रूरस्तस्य स्त्री व्यभिचारिणी॥33॥

[When the lord of the 7th house is auspicious then the native's mother shall be unchaste. If the lord of the 8th house is cruel then his wife shall be unchaste.]

This would mean that the mother of all Taurus-Cancer-Leo-Libra-Aquarius born are unchaste! And also that the wife of all Aries-Gemini-Cancer-Virgo-Capricorn born are unchaste! This is simply absurd! Slokas 30-33 should be rejected as unrealistic quotes.

इत्थं ग्रहयुता नारीफलं सर्वगुणादिकं।

[In this way the results related to women - all their characteristics etc, should be indicated based on planetary conjunctions.]

कथयेत्स्त्रीफलं पुंसि शेषं सर्वफलं दिशेत्॥34॥

शुभाशुभं च यत्किंचिज्जन्मतो वा विचारयेत्।

अन्यदाधानतश्चिंत्यमित्थं चिह्नादिकं वदेत्॥35॥

[One should indicate the results related to women in a man's chart as well as whatever are all the remaining results, auspicious and inauspicious, from the time of birth. Other results (like time of delivery, sex of child etc) can be known from the Adhana (impregnation) chart. In this way one can know about bodily marks and other things.]

॥इति श्रीलोमशसंहितायां लोमशसुजन्माविप्रसंवादे प्रथमोत्थाने अष्टमोऽध्यायः॥८॥

||Thus ends the eighth chapter (entitled “Max longevity and results of Adhana lagna”) in the conversation between Lomasa and Sujanma in the first part of Lomasa Samhita.||

नवमोऽध्यायः (Chapter - 9)

भावफलं दशाभेदकथनं (House-Planet Results and Various Dasas)

Illegitimate Birth

The following combinations are told based on Adhana chart and not birth chart.

विप्र उवाच

परजातं कथं ज्ञेयं कथं ज्ञेयं शुभाशुभम्।

दशा कस्य कदा ज्ञेया ग्रहाणां राशिनां फलम्॥1॥

दशाः कतिविधाः संति ह्येतन्मे ब्रूहि तत्त्वतः।

महर्षे त्वं समर्थोऽसि कृपया करुणानिधे॥2॥

[How can one know about birth of an illegitimate child? How can good and evil results be known? What are the different types of dasas? What results should be known for the signs and planets and when? How many kinds of dasas are there? Please tell me the essence of all this. O Maharshi! O ocean of mercy! You are competent (to teach).]

The child not born to his legal father (i.e. husband of mother) is termed illegitimate child. Since there are numerous combinations indicating exception to the below given combination to check whether the child is legitimate or illegitimate, it is advised clearly by the ancient sages that simply based on the such combinations and without checking the combinations indicating exceptions, it should not be predicted that the child is illegitimate. Skanda gave three combinations that indicate illegitimate birth and 4 exceptions to this yoga. Sage Saunaka goes on to give 44 exceptions to this rule. Thus there is no point in speaking about illegitimate birth, without understanding the exceptions too. But here Lomasa give 12 combinations indicating illegitimate birth and provides only one exception rule! I doubt how much reliable or authentic this could be.

मुनिरुवाच

तूर्यं चंद्रेक्षितः खं च शत्रुभिर्वा युतेक्षितः।

परेण जायते बालो निश्चितं च यथा पशुः॥३॥

[If the 4th house is aspected by Moon and the 10th house is conjunct with or is aspected by (two or more) inimical planets then the native would be certain to be born of others just like animals (who mate with anyone).]

Fourth is aspected by an afflicted Moon means mother didn't had much interest in getting conceived or in that delivery. 10th house getting afflicted indicates that it was not the legitimate father who was involved (in the act of impregnation), but someone else and also that it was not a pleasant situation.

The term for aspect used is 'Ekshita' which points full aspect which demands that Moon should be in 10th house. Further it is said that 10th house should be conjunct with or aspected by two or more malefics with their full aspect. If two or more malefics should be aspect 10th house with their full aspect then -

- 1) Sun should be either in 4th or 10th house
- 2) Rahu-Ketu should be in 4th or 10th house
- 3) Mars should be placed in 3-4-7-10 houses.
- 4) Saturn should be placed in 1-4-8-10 houses

As you understand from the above the brief consideration above is that Moon and 4th house (all indicating mother) should get afflicted, and 10th house (indicating father) should get afflicted, in which case illegitimate birth can be predicted.

त्रिषष्ठद्विसुताधीशो यदा लग्ने स्थितस्तदा।

तदापि परजातस्याद् भृत्याद्यन्यसुतादिभिः॥४॥

[If 3-6-2-5 house lords are placed together in lagna then too, the child along with his other siblings, is born of servants etc.]

3-6-2-5 houses can be translated as servant-sex-house-child or when put in words 'servant had sex in house and a child was born' and since all these are present in lagna

(indicating native) it is told that then native is that child, or that he is the result of such an act.

लग्ने क्रूरोऽस्तगः सौम्यः कर्मस्थः सूर्यनंदनः।

अस्मिन्योगे च यो जातो जायते वर्णसंकरः॥5॥

[If there are malefics in lagna (the lagna is cruel?), Mercury is in 7th house (combust?) and Saturn is in 10th house then the one who is born in this combination is born through an out of caste intermarriage]

Note that lagna (the native) is afflicted with malefics. The marriage is afflicted with malefic mercury (mercury aspected by a malefic) placed in 7th house, the house of marriage. 4-7-10 houses afflicted by Saturn placed in 10th house. Degradation for the native, a marriage unsupported by the society with a bad guy, providing sadness (Saturn) to father and mother results. This is the reason for stating that - if such a combination is present the native would be born out of an inter-caste marriage. Here the indication is that an aastik vedic hindu girl will get married to a naastik buddhist man or so, causing sadness to both house and society. If that was the concept suited for the period of writing this book, we should modify the result accordingly for our times.

मूर्तो चंद्रश्च दुश्चिक्ये भूमिनंदनभार्गवौ।

यदा पंचादशावर्णे तदापि परबालकः॥6॥

[If Moon is in lagna, Mars and Venus are in 3rd house then also it should be told that the native is servant born illegitimate child]

Ma-Ve combination in 3rd house indicate sexual act with servants (since Ma-Ve combination indicate sex act, and 3rd house servants). Moon in lagna also indicate a fallen individual, or a servant. That is why for this combination a servant born illegitimate birth is predicted.

ग्रहराजस्थिते लग्ने चतुर्थे सिंहिकासुतः।

स्वदेवरात्सुतोत्पत्तिर्जाता तस्य न संशयः॥7॥

[If Sun is in lagna and Rahu is in 4th house then fore sure the woman produces the child from the younger brother of her husband.]

Here Sun is treated as the significator of father's (younger) brother, which indicate that here Lomasa considers Saturn as the significator of father, and not Sun. Rahu in 4th house (and Ketu in 10th house) indicate mother getting afflicted, problems for her marriage and longevity of her first husband. In a society where the custom of younger brother re-marrying the girl, on the death of husband is present, the devara (younger brother of husband) will marry that woman upon the death of her first husband. And the native is born of that relation - it is told. Such long stories may not work in current society, where such customs are no longer present.

लग्ने राहुधरापुत्रौ सप्तमे चंद्रभास्करौ।

नीचेन जायते बालो यदा राज्ञी भवेदपि॥४॥

[If Rahu and Mars are in lagna and Moon and Sun are in 7th house then the child is born of a low-caste even if the woman is a queen.]

If Rahu is in lagna (naturally Ketu is in 7th house) and both Sun and Moon are present in 7th house, it indicates that the child was born on the day of solar eclipse or a day next or previous to it. Further the malefic Mars in lagna aspecting 4th (mother), 7th (love, sex), 8th (marriage) corrupts the situation further. If 7th house is treated as lagna of husband, with Moon in lagna (indicating servant) and Ketu (indicating low caste servant) it is derived that the husband is a servant or low caste. That is why the result - 'if such a combination is present then the child is born of a low caste (servant) even if the mother is a queen (or not)'. Now why should the mother be a queen at all, or in other words 'better of than husband'? Because in a conception chart 'lagna indicates the women, 7th the male'. If lagna Mars (power, authority, leadership) is present and is aspected by Sun (king, power) and that is why it is indicated that the mother will be more powerful and from a well-to-do family in this case compared to father who is possibly a low caste servant. All these derivations are logical, opposite logic can also be found. Accept or reject them only based on experience.

सूर्ययुक्तेन्दुलग्नस्थे सप्तमे भौमभार्गवौ।

अस्मिन्योगे यदा जन्म परेण जायते च सः॥9॥

[The Sun and Moon are conjunct in lagna, and if Mars and Venus are in the 7th house – then the native would be illegitimate]

Ma-Ve combination in 7th house indicate sex act with many - possibly a prostitute. Weak Moon in lagna (since it is near to Amavasi) indicates that the native is degraded. Thus together the combination, when read in a conception chart indicates that the native is illegitimate.

केंद्रशून्यो भवेद् यस्य सोऽपि जातः परेण हि।

[If there are no planets in the kendras then also the native is born of someone else.]

द्विषष्ठाष्टमरिष्वेषु ग्रहास्तिष्ठन्ति यस्य सः॥10॥

परजातो भवेत्सत्यमन्यत्रेष्वपि संस्थिताः।

[If planets are placed in the 2-6-8-12 houses (i.e. these houses are not vacant) then the native would be surely born of someone other than his father even if there are planets in the other houses.]

एकस्थाने यदास्तेशलग्नेशौ सोऽपि जारजः॥11॥

[If lagna lord and 7th lord are conjunct, then too he is born of a prostitute]

जीवो निशाकरं लग्नं नेक्षितोऽपि स जारजः।

जीववर्गविहीनांगे तदा योगः परेणजः॥12॥

[If Jupiter does not aspect the lagna or Moon then too the native is illegitimate. If lagna is devoid of Jupiter's division (in shadvarga) then too the native is illegitimate]

This is the only combination for illegitimate birth among the lot that is supported by other ancient astro classics such as Skanda hora, Garga hora etc too.

द्विशत्रू चैककेंद्रस्थावन्यग्रहविवर्जितौ।

तदापि परजातः स्यात्स्थिरलग्ने विशेषतः॥13॥

[If two enemies are placed in a same quadrant devoid of other planets then also the native is illegitimate, especially if lagna is a fixed sign.]

चतुर्थे दशमे लग्ने पापयुग्विधुसंस्थितः।

लग्नेशो नेक्षितं लग्नं तदापि परबालकः॥14॥

[If Moon conjunct with malefic is placed in 1-4-10 houses and if the lagna is not aspected by lagna lord then too the native is illegitimate]

Please note that all the above combinations are told based on adhana chart (chart at the time of impregnation) and not birth chart. Or if the birth chart is under consideration then, Adhana lagna should be derived in it based on the guidance provided in the previous chapter and the results should be told based on Adhana lagna (using natal birth chart). The application of the above combinations in birth chart is not acceptable at all.

Exception rule

लग्नेशे संस्थिते लग्ने परजातं कदा च न।

भंगोऽयं सर्वयोगानामिति ते कथितं मया॥15॥

[If lagna lord is in lagna then the native can never be illegitimate. This rule that has been mentioned to you by me overrides all the previously mentioned rules.]

House lords in various houses

Lagna lord in various houses

Lagna lord in Lagna

लग्नेशे लग्नगे पुंसः सुदेहः स्वभुजाक्रमी।

मनस्वी चातिचांचल्यो द्विभार्यो परगामी वा॥16॥

[If the lagna lord is in first house then the native may have beautiful body, earns through his own efforts, is intelligent, has a flickering mind, has either two wives or has relations with other women.]

Lagna lord in 2nd or 11th house

लग्नेशे द्वितीये लाभे स लाभी पंडितो नरः।

सुशीलो धर्मविन्मानी बहुदारगुणैर्युतः॥17॥

[If the lagna lord is in **second** or **eleventh** house the native may have many gains, would be learned, well-mannered, knowledgeable about dharma, honored, may have many wives and would be endowed with good qualities]

Lagna lord in 3rd or 6th house

लग्नेशे तृतीये षष्ठे सिंहतुल्यपराक्रमी।

सर्वसंपद्युतो मानी द्विभर्यो मतिमान्सुखी॥18॥

[If the lagna lord is in **third** or **sixth** house then the native would be brave like a lion. He will have all kinds of wealth, respect, intelligence and happy. He may have two wives.]

Lagna lord in 4th or 10th house

लग्नेशे दशमे तूर्ये पितृमातृसुखान्वितः।

बहुभ्रातृयुतः कामी गुणसौंदर्यसंयुतः॥19॥

[If the lagna lord is in **tenth** or **fourth** house then the native will have happiness from father and mother. He may have many brothers, would be lustful, endowed with virtues and beauty]

Lagna lord in 5th house

लग्नेशे पंचमे मानी सुतसैख्यं च मध्यमं।

प्रथमापत्यनाशः स्यात्क्रोधी राजप्रवेशकः॥20॥

[If the lagna lord is in **fifth** house then the native would be conceited, will have happiness from sons, will be of average (height), loses his first child, would be of an angry temperament and enters into the service of a king (or govt.)]

Lagna lord in 7th house

लग्नेशे सप्तमे यस्य भार्या तस्य न जीवति।

विरक्तो वा प्रवासी वा दरिद्रो वा नृपोऽपि वा॥21॥

[If the lagna lord is in **seventh** house then the wife of the native would be short lived. He could be a renunciate or may dwell away from home or could be poor or could even be a king.]

Lagna lord in 8th or 12th house

लग्नेशे व्ययगे चाष्टे सिद्धविद्याविशारदः।

द्यूती चोरो महाक्रोधी परनार्यातिभोगकृत्॥22॥

[If the lagna lord is in **twelfth** or **eighth** house then the native would be adept in the science of medicines. He might be a gambler, thief, of an extremely angry temperament and indulges in the wives of others too]

Lagna lord in 9th house

लग्नेशे नवमे पुंसो भाग्यवान्जनवल्लभः।

विष्णुभक्तः पटुर्वाग्मी पुरदारधनैर्युतः॥23॥

[If the lagna lord is in **ninth** house then the native would be lucky, liked by men, a devotee of Vishnu, clever, eloquent and endowed with towns, wife and wealth.]

2nd house lord in various houses

2nd lord in 2nd house

धनेशे धनगे पुंसो धनवान् गर्वसंयुतः।

भार्याद्वयं त्रयंश्चापि सुतहीनः प्रजायते॥24॥

[If 2nd house lord is in **second** house then the native would be wealthy, possesses pride, may have upto five wives but still devoid of sons]

2nd lord in 3rd or 4th house

धनेशे तृतीये तूर्ये विक्रमी मतिमान्गुणी।

परदाराभिगामी च निर्लोभी देवभक्तियुक्॥25॥

[If 2nd house lord is in **third** or **fourth** house then the native would be courageous, intelligent, virtuous, indulges in the wives of others, devoid of greed and endowed with devotion to devas]

Another reading is - परदाराभिगामी च लोभी वा देवनिंदकः (indulges in the wives of others, is greedy and slanders gods.)

2nd lord in 6th house

धनेशे रिपुगे शत्रोः धनं प्राप्तानोति स धुवं।

शत्रुतो नाशं वित्तस्य गुदे चोरौ भवेद्गुजः॥26॥

[If 2nd house lord is in **sixth** house then the native is certain to obtain the wealth of his enemies. His wealth will be destroyed by his enemies. He may have diseases of the anus and thighs]

2nd lord in 7th house

धनेशे सप्तमे वैद्यः परजायाभिगामिनः।

जाया तस्य भवेद्वेश्या मातापि व्यभिचारिणी॥27॥

[If 2nd house lord is in **seventh** house then the native shall practice medicine, shall indulge in the wives of others, his wife shall be a prostitute and his mother shall also be unchaste]

2nd lord in 8th house

धनेशे मृत्युगेहस्थे भूमिद्रव्यं लभेद्धुवं।

जायासौख्यं भवेदल्पं ज्येष्ठभ्रातृसुखं न हि॥28॥

[If 2nd house lord is in **eighth** house then the native certainly obtain treasures kept hidden inside earth. Happiness from wife shall be minimal and there shall be no happiness from elder brother]

2nd lord in 9th or 11th house

धनेशे नवमे लाभे धनवानुद्यमी पटुः।

बाल्ये रोगी सुखी पश्चाद्यावद्यायुः समाप्यते॥29॥

[If 2nd house lord is in **ninth** or **eleventh** house then the native shall be wealthy, hard working, clever, ill during childhood but happy later until the end of his life]

2nd lord in 10th house

धनेशे दशमे यस्य कामी मानी च पंडितः।

बहुदारधनैर्युक्तः सुतहीनोऽपि जायते॥30॥

[If 2nd house lord is in **tenth** house then the native shall be lustful, honored, learned, shall have many wives, shall possess wealth and shall be devoid of sons]

2nd lord in 12th house

धनेशे व्ययगे मानी साहसी धनवर्जितः।

जीविकानृपगेहाच्च ज्येष्ठपुत्रसुखं न हि॥31॥

[If 2nd house lord is in **twelfth** house then the native shall be honored, brave, devoid of wealth, livelihood shall come from working in the castle of a king (or govt.) and shall have no happiness from the eldest son]

2nd lord in lagna or 5th house

धनेशे च तनौ पुत्रे स्वकुटुंबस्य कंटकः।

धनवान्निष्ठुरः कामी परकार्येषु तत्परः॥32॥

[If 2nd house lord is in **first** or **fifth** house then the native shall have a daughter, he shall be like a thorn for his own family, shall be wealthy, cruel, lustful and shall be ready to help others in their works]

3rd lord in various houses

3rd lord in 3rd house

तृतीयेशस्तृतीयस्थे विक्रमी सुतसंयुतः।

धनयुक्तो महादृष्टो भुनक्ति सुखमद्भुतं॥33॥

[If 3rd house lord is in **third** house then the native shall be brave, shall have son(s), shall be wealthy, shall be very happy and shall enjoy tremendous happiness]

3rd lord in 4th, 5th or 10th house

तृतीयेशे सुखे कर्मे पंचमे वा सुखी सदा।

अतिकूरा भवेद्भार्या धनाढ्यो मतिमान्नति॥34॥

[If 3rd house lord is in **fourth**, **tenth** or **fifth** house then the native shall always be happy, his wife very cruel, he shall be wealthy and very intelligent.]

3rd lord in 6th house

तृतीयेशे रिपौ यस्य भ्राताशत्रुर्महाधनी।

मातुलानां सुखं न स्यान्मातुल्या भोगमिच्छति॥35॥

[If 3rd house lord is in **sixth** house then he shall have enmity with his brother, shall be very wealthy, shall have no happiness from maternal uncles and shall covet the wealth of his maternal-aunt (or shall covet his maternal-aunt)]

3rd lord in 9th or 12th house

तृतीयेशे व्यये भाग्ये स्त्रीभिर्भाग्योदयो भवेत्।

पिता तस्य महाचौरः सुखेऽपि दुःखदर्शितः॥36॥

[If 3rd house lord is in **twelfth** or **ninth** house then the native's luck shall rise through women. His father shall be a big thief. He shall see sorrow even in comforts.]

3rd lord in 7th or 8th house

तृतीयेशेऽष्टमे द्यूने राजद्वारे मृतिर्भवेत्।

चोरो वा परगामी वा बाल्ये कष्टं दिने दिने॥37॥

[If 3rd house lord is in **eighth** or **seventh** house then the native shall die at the king's gate. He shall be a thief or shall indulge in the wives of others. He shall constantly suffer adversities during his childhood.]

Maybe the ancient custom was to punish (especially death punishment to) the thieves and criminals at the king's gate for the public to view. So possibly the above sloka says that the native shall be given death punishment by the king, and will die at the king's gate.

3rd lord in lagna or 11th house

तृतीयेशे तनौ लाभे स्वभुजार्जितवित्तवान्।

मूर्खो कृशो महाक्रोधी साहसी परसेवकः॥38॥

[If 3rd house lord is in **first** or **eleventh** house then the native shall possess wealth earned through his own efforts. He shall be dull-witted, lean, of an extremely angry temperament, brave and shall be a servant of others.]

3rd lord in 2nd house

गुदाभंजनिकः स्थूलः परभार्याधने रुचिः।

स्वल्पारंभी सुखी न स्यात्तृतीयेशे धने गते॥39॥

[If 3rd house lord is in **second** house then the native shall be obese, interested in the wives and wealth of others, shall be slow to begin any work, shall indulge in sodomy and shall not be happy]

4th lord in various houses

4th lord in 4th house

तूर्यशे तूर्यगे मंत्री भवेत्सर्वजनाधिपः।

चतुरः शीलवान्मानी धनाढ्यः स्त्रीप्रियः सुखी॥40॥

[If 4th house lord is in **fourth** house then the native shall be a minister or the king of all men. He shall be clever, well mannered, honored, wealthy, liked by women and happy.]

4th lord in 5th or 9th house

तूर्यशे पंचमे भाग्ये सुखी सर्वजनप्रियः।

विष्णुभक्तिरतो मानी स्वभुजार्जितवित्तवान्॥41॥

[If 4th house lord is in **fifth** or **ninth** house then the native shall be happy, liked by all men, devoted to the worship of Vishnu, haughty and shall possess wealth earned through self-efforts.]

4th lord in 6th house

सुखेशे शत्रुगेहस्थे तदा स्याद्बहुमातृकः।

क्रोधी चोरोऽनाचारी च दुष्टचित्तो मनस्व्यपि॥42॥

[If 4th house lord is in **sixth** house then the native shall be reared by more than one mothers (so may lose his mother early). He shall have an angry temperament, shall be a thief, shall be unprincipled, shall have a corrupted mind and shall also be intelligent.]

4th lord in 7th or 11th house

सुखेशे सप्तमे लग्ने बहुविद्यासमन्वितः।

पित्रार्जितधनत्यगी सभायां मूकवद्भवेत्॥43॥

[If 4th house lord is in **first** or **seventh** house then the native shall know several subjects, he shall give up the wealth earned by his father and shall stay silent in a convention or a meeting.]

4th lord in 8th or 12th house

सुखेशे व्ययरंध्रस्थे सुखहीनो भवेन्नरः।

पितासौख्यं भवेदल्पं दीर्घायुर्जायते ध्रुवं॥44॥

[If 4th house lord is in **eighth** or **twelfth** house then the native would be devoid of happiness. He shall have minimal happiness from father and shall certainly have a long life. (or he shall have minimal happiness from father and shall either be impotent or born of a prostitute.)]

Alternate reading is - पितासौख्यं भवेदल्पं क्लीबो वा जरजोऽपि वा

4th lord in 10th house

सुखेशे कर्मगेहस्थे राजमान्यो भवेन्नरः।

रसायनी महादृष्टो भुनक्ति सुखमद्भुतं॥45॥

[If 4th house lord is in **tenth** house then the native would be respected by the king, shall be a chemist, shall be very happy and shall enjoy tremendous happiness.]

4th lord in 3rd or 11th house

सुखेशे सहजे लाभे नित्यरोगी धनी भवेत्।

उदारो गुणवान्दाता स्वभुजार्जितवित्तवान्॥46॥

[If 4th house lord is in **third** or **eleventh** house then the native shall always be sick, shall be wealthy, large hearted, virtuous, charitable and shall earn wealth through his efforts.]

4th lord in 2nd house

सर्वसंपद्युतो मानी साहसी कुहकान्वितः।

कुटुंबसंयुतो भोगी सुखेशे द्वितीये गते॥47॥

[If 4th house lord is in **second** house then the native shall have all kinds of wealth, shall be honored, brave, shall have a shrill voice, shall have or live with family and shall enjoy material objects.]

Kuhaka means cry of a cock. Second house also signifies speech.

5th lord in various houses

5th lord in 5th house

सुतेशः पंचमे यस्य तस्य पुत्रो न जीवति।

क्षणिकः क्रूरभाषी च धार्मिको मतिमान्भवेत्॥48॥

[If 5th house lord is in **fifth** house then the son of the native does not live. He shall benefit from use of his resources at proper time, shall speak harshly, shall be pious and intelligent.]

5th lord in 6th or 12th house

सुतेशे षष्ठरिष्कस्थे पुत्रः शत्रुत्वमाप्नुयात्।

मृत्युतो ग्राह्यपुत्रो वा धनपुत्रोऽथवा भवेत्॥49॥

[If 5th house lord is in **sixth** or **twelfth** house then he shall have enmity with his son. His son shall either die or shall be adopted or shall be purchased by paying money (to his biological parents).]

5th lord in 7th house

सुतेशे कामगे मानी सत्यधर्मसमन्वितः।

तुंगयष्टीतनुः स्वामीभक्तियुक्तैकतेजसा॥50॥

[If 5th house lord is in **seventh** house then the native shall be proud, shall be endowed with truthfulness and dharma, shall have a tall body like a stick and shall be single-mindedly devoted to his master.]

5th lord in 2nd or 8th house

सुतेशे चायुषि वित्ते बहुपुत्रो न संशयः।

उदरव्याधिसंयुक्तो क्रोधयुक्तो धनान्वितः॥51॥

[If 5th house lord is in **eighth** or **second** house then the native shall certainly have many children, shall have disease of the stomach (or shall cough while breathing), shall be of an angry temperament and shall be endowed with wealth.]

Some manuscripts read बहुमैत्रि (many friends) instead of बहुपुत्रो (many children).

Similarly instead of उदरव्याधिसंयुक्तो (disease of the stomach) the reading कासश्वासी सुखी न स्यात् (shall cough while breathing, and would be unhappy due to that) is found.

5th lord in 9th or 10th house

सुतेशे नवमे कर्मे पुत्रो भूपसमो भवेत्।

अथवा ग्रंथकर्ता च विख्यातः कुलदीपकः॥52॥

[If 5th house lord is in **ninth** or **tenth** house then his son shall be like a king or shall write many books and shall be famous and the glory of his race.]

5th lord in 11th house

सुतेशे लाभभावने पंडितो जनवल्लभः।

ग्रंथकर्ता महादक्षो बहुपुत्रधनान्वितः॥53॥

[If 5th house lord is in **eleventh** house then the native shall be learned and liked by men. He shall write books, shall be very dexterous, shall have many sons and shall possess wealth.]

5th lord in 1st or 3rd house

सुतेशे लग्नसहजे मायावी पिशुनो महान्।

लोष्टोऽपि दत्तवान्नैव कश्चिद्द्रव्यस्य का कथा॥54॥

[If 5th house lord is in **first** or **third** house then the native shall delude others, shall be a big backbiter. He shall donate not even a lump of soil, what then about any other object.]

5th lord in 4th house

सुतेशे मातृभवने चिरं मातृसुखं भवेत्।

लक्ष्मीयुक्तः सुबुद्धिश्च सविद्यो)सचिवो (वाथवा गुरुः॥55॥

[If 5th house lord is in **fourth** house then the native shall have happiness from his mother for a long duration. He shall possess wealth, shall be intelligent, shall be learned (or shall be a minister) or be a teacher.]

6th lord in various houses

6th lord in 6th house

षष्ठेशे रिपुभावस्थे स्वजातिः शत्रुवद्भवेत्।

परजातिर्भवेन्मित्रं भूमौ न चलति ध्रुवं॥56॥

[If 6th house lord is in **sixth** house then one's own kinsmen become like enemies and others become like friends. The native does not walk on earth for sure (i.e. is endowed with vehicles).]

6th lord in 7th. 11th or 1st house

षष्ठेशे सप्तमे लाभे लग्ने वा यशवान्भवेत्।

धनवान्गुणवान्मानी साहसी पुत्रवर्जितः॥57॥

[If 6th house lord is in **seventh**, **eleventh** or **first** house then the native shall be famous, wealthy and virtuous. He shall be honored, brave and be devoid of sons.]

6th lord in 8th or 12th house

षष्ठेशेऽष्टमरिष्फस्थे रोगी शत्रुर्मनीषिणां।

परजायाभिगामी च जीवहिंसासु तत्परः॥58॥

[If 6th house lord is in **eighth** or **twelfth** house then the native shall be sick, shall be an enemy of knowledgeable men, shall indulge in the wives of others and devoted to killing living beings.]

6th lord in 9th house

षष्ठेशे नवमे यस्य काष्ठपाषाणविक्रयी।

व्यवहारे क्वचिद्धानिः क्वचिद्वृद्धिर्भवेत्किल॥59॥

[If 6th house lord is in **ninth** house then the native shall earn by selling wood and stones. He shall incur profits sometimes and loss sometimes in his business.]

6th lord in 10th or 2nd house

षष्ठेशे कर्मवित्तस्थे साहसी कुलविश्रुतः।

परदेशी शुचिः)सुखी (वक्ता स्वकर्मस्वैकनिष्ठिकः॥60॥

[If 6th house lord is in **tenth** or **second** house then the native would be brave and shall be famed in his race. He shall stay abroad, shall be pure (or happy), shall be a good speaker and shall be single-mindedly devoted to his duties.]

6th lord in 3rd or 4th house

षष्ठेशे तृतीये तूर्ये क्रोधेनारक्तलोचनः।

मनस्वी पिशुनो द्वेषी चलचित्तोऽतिवित्तवान्॥61॥

[If 6th house lord is in **third** or **fourth** house then the native's eyes shall be red because of anger, he shall be high-minded, a backbiter, hateful, of an unsteady mind and very wealthy.]

6th lord in 5th house

षष्ठेशे पंचमे यस्य चलमित्रधनादिकं।

दयायुक्तः सुखी सौम्यः स्वकार्ये चतुरो महान्॥62॥

[If 6th house lord is in **fifth** house then the native shall have unsteady friends, unsteady wealth etc, shall be merciful, happy, of a gentle temperament and shall be very clever in his duties.]

7th lord in various houses

7th lord in 1st or 7th house

सप्तमेशे तनौ चास्ते परजायासु लंपटः।

निष्ठुरो विचक्षणोऽधीरो वर्त्ता न स्थीयते हृदि॥63॥

[If 7th house lord is in **first** or **seventh** house then the native would be lustful towards the wives of others, is cruel, wise, impatient and cannot keep things to himself (i.e. cannot keep secrets).]

7th lord in 6th or 8th house

जायेशे चाष्टमे षष्ठे सरोगां कामिनीं लभेत्।

क्रोधयुक्तो भवेद्वापि न सुखं लभते क्वचित्॥64॥

[If 7th house lord is in **eighth** or **sixth** house then the native obtains a sick wife. He has an angry temperament. The native never obtains happiness.]

7th lord in 2nd or 9th house

द्यूनेशे नवमे वित्ते नानास्त्रीभिः समागमः।

आरंभी दीर्घसूत्री च स्त्रीषु चित्तं हि केवलं॥65॥

[If 7th house lord is in **ninth** or **second** house then the native has physical relations with various women. The native is enterprising, shall plan ahead and his mind is engaged only in women.]

7th lord in 4th or 10th house

द्यूनेशे दशमे तूर्ये तस्य जाया पतिव्रता।

धर्मात्मा सत्यसंयुक्तः केवलं वातरोगवान्॥66॥

[If 7th house lord is in **tenth** or **fourth** house then the wife of the native is devoted to her husband. The native is pious, truthful and has diseases of the vata humor only (like arthritis etc).]

7th lord in 3rd or 11th house

द्यूनेशे सहजे लाभे मृतपुत्रः प्रजायते।

कदाचिज्जीवति कन्या यत्नात्पुत्रोऽपि जीवति॥67॥

[If 7th house lord is in **third** or **eleventh** house then the native's son is born dead. His generally daughter survives. With efforts his son may also survive.]

7th lord in 12th house

द्वादशे सप्तमेशे तु दरिद्रः कृपणो महान्।

चौरकन्या भवेद्भार्या वस्त्रजीवी च नीचधीः॥68॥

[If 7th house lord is in **twelfth** house then the native would be poor and very miserly. The daughter of a thief becomes his wife. He lives by selling garments and is vile of thoughts or intellect.]

7th lord in 5th house

सर्वगुणयुतो मानी भवेत्सर्वजनाधिपः।

सदैव हर्षसंयुक्तः सप्तमेशे सुते स्थिते॥69॥

[If 7th house lord is in **fifth** house then the native would be endowed with all virtues, is honored, is the lord of all men and is always cheerful.]

8th lord in various houses

8th lord in 8th house

द्यूती चोरोऽन्यथावादी गुरुनिंदासु तत्परः।

अष्टमेशोऽष्टमस्थाने भार्या पररता भवेत्॥70॥

[If 8th house lord is in **eighth** house then the native would be a gambler or thief, listens to those other than his preceptor and is ever ready to slandering his guru, is devoted to the material world. His wife indulges in other men.]

8th lord in 9th house

अष्टमेशे तपस्थाने महापापी च नास्तिकः।

सुतघात्यथवा वंध्या परभार्याधने रुचिः॥71॥

[If 8th house lord is in **ninth** house then the native would be very sinful, atheist, slays his son and is interested in barren women, wives of others and wealth belonging to others.]

8th lord in 4th or 10th house

अष्टमेशे सुखे कर्मे पिशुनो बंधुवर्जितः।

मातापित्रोर्भवेन्मृत्युः स्वल्पकालेन भीतियुक्॥72॥

[If 8th house lord is in **fourth** or **tenth** house then the native would be a backbiter, is devoid of friends and kinsmen, his mother and father die (early) and lives in fear.]

8th lord in 5th or 11th house

अष्टमेशे सुते लाभे कृते वृद्धिर्न जायते।

द्रव्यं न स्थीयते गेहे स्थिरबुद्धिर्भवेच्च न॥73॥

[If 8th house lord is in **fifth** or **eleventh** house then the works of the native do not undergo growth, objects (or wealth) does not stay in his house and his mind is not steady.]

8th lord in 6th or 12th house

अष्टमेशे व्यये षष्ठे नित्यरोगी प्रजायते।

जलसर्पादिकाद् घातो भवेत्तस्य च शैशवे॥74॥

[If 8th house lord is in **twelfth** or **sixth** house then the native would be always sick and is harmed during his childhood by water-serpents etc.]

8th lord in 1st or 7th house

अष्टमेशे तनौ कामे भार्याद्वयं समादिशेत्।

विष्णुद्रोहरतो नित्यं व्रणरोगी प्रजायते॥75॥

[If 8th house lord is in **first** or **seventh** house then indicate two wives for the native. The native is devoted to hostility towards Vishnu and is always sick on account of sores or ulcers.]

8th lord in 2nd or 3rd house

अष्टमेशे धने बाहौ बलहीनः प्रजायते।

धनं तस्य भवेत् स्वल्पं गतवित्तं न लभ्यते॥76॥

[If 8th house lord is in **second** or **third** house then the native would be devoid of physical strength, he has limited wealth and he does not recover lost wealth.]

9th lord in various houses

9th lord in 9th house

धनधान्ययुतो नित्यं गुणसौंदर्यसंयुतः।

बहुभातृसखयुक्तो भाग्येशे नवमे स्थिते॥77॥

[If 9th house lord is in **ninth** house then the native would be always endowed with wealth and grains, he is endowed with virtues and beauty and has many brothers and friends.]

9th lord in 4th or 10th house

भाग्येशे दशमे तूर्ये मंत्री सेनापतिर्भवेत्।

पुण्यवान्यशवान्वाग्मी साहसी क्रोधवर्जितः॥78॥

[If 9th house lord is in **tenth** or **fourth** house then the native becomes a minister or a commander of the army. He is has accumulated meritorious deeds, is famous, eloquent, brave and devoid of anger.]

9th lord in 5th or 11th house

भाग्येशे पंचमे लाभे भाग्यवान्जनवल्लभः।

गुरुभक्तिरतो मानी धीरोदारगुणैर्युतः॥79॥

[If 9th house lord is in **fifth** or **eleventh** house then the native would be lucky and dear to men. He is devoted to his teacher, is famous, steadfast and philanthropic.]

9th lord in 6th or 12th house

भाग्येशे मातुले रिष्के भाग्यहीनो भवेद्ध्रुवं।

मातुलस्य सुखं न स्याज्ज्येष्ठभातृसुखं न हि॥80॥

[If 9th house lord is in **sixth** or **twelfth** house then the native would be certainly devoid of luck. He does not have happiness from maternal-uncle and from elder brother.]

9th lord in 1st or 7th house

भाग्येशे च मदे कल्पे गुणवान्यशवान्भवेत्।

कदाचिन्न भवेत्सिद्धं यत्कार्यं कर्तुमिच्छति॥81॥

[If 9th house lord is in **seventh** or **first** house then the native would be endowed with virtues and is famous. He never obtains success no matter which task he desires to complete.]

9th lord in 2nd or 3rd house

भाग्येशे सहजे वित्ते सदा भाग्यानुचिंतकः।

धनवान्गुणवान्कामी पंडितो जनवल्लभः॥82॥

[If 9th house lord is in **third** or **second** house then the native always thinks about his luck. He is wealthy, endowed with virtues, lustful, learned and dear to men.]

9th lord in 8th house

A verse indicating results of ninth lord in the eighth house is missing in the manuscript. To compensate for this I am quoting the sloka for the same from BPHS below.

भाग्येशे निथनस्थे तु जनो भाग्यविवर्जितः।

न जातु ज्यायसो भ्रातुः सुखं जन्मनि तस्य वै॥83॥

[If the lord of the ninth house is in the **eighth** house then the native is devoid of luck. In his life, he never has comfort and happiness from his elder brother.]

10th lord in various houses

10th lord in 4th or 10th house

दशमेशे सुखे कर्मे ज्ञानवान्सिंहविक्रमी।

गुरुदेवार्चनरतो धर्मात्मा सत्यसंयुतः॥84॥

[If 10th house lord is in **fourth** or **tenth** house then the native would be knowledgeable, brave like a lion, devoted to service of teachers and gods, pious and a follower of truthfulness.]

10th lord in 5th or 11th house

दशमेशे सुते लाभे धनवान्पुत्रवान्भवेत्।

सर्वदा हर्षसंयुक्तः सत्यवादी सुखी नरः॥85॥

[If the lord of the tenth Lord is in **fifth** or **eleventh** house then the native would be wealthy and has sons. He is always elated, truthful and happy.]

10th lord in 6th, 8th or 12th house

कर्मशेऽरिव्यये रंध्रे शत्रुभिः पीडितः सदा।

चातुर्यगुणसंपन्नः कदाचिन्न सुखी भवेत्॥86॥

[If 10th house lord is in **sixth**, **twelfth** or **eighth** house then the native would be always intimidated by enemies. He is clever but is never happy.]

Another version of the above quote reads -

कर्मशेऽरिव्यये यस्य शत्रुभिः परिपीडितः।

चातुर्यगुणसंपन्नः क्वचिन् न सुखी नरः॥

10th lord in 1st house

दशमाधिपतौ लग्ने कवितागुणसंयुतः।

बाल्ये रोगी सुखी पश्चादर्थवृद्धिर्दिने दिने॥87॥

[If 10th house lord is in **first** house then the native would be endowed with poetical qualities. He is sick during childhood but is happy later on. His wealth grows day by day.]

10th lord in 2nd, 7th or 3rd house

धने मदे च सहजे कर्मशो यदि संस्थितः।

मनस्वी गुणवान्वाग्मी सत्यधर्मसमन्वितः॥88॥

[If 10th house lord is in **second**, **seventh** or **third** house then the native would be intelligent, endowed with virtues, eloquent and endowed with truthfulness and piety.]

10th lord in 9th house

A verse indicating results of tenth lord in the ninth house is missing in the manuscript. To compensate for this, I am including the quote for the same from BPHS below.

दशमेशे तु भाग्यस्थे सुतवित्तादिसौख्ययुक्।

नृपो नृपतिवंश्यः स्याद्राजतुल्योऽन्यवंशजः॥89॥

[If the lord of the tenth house is in the **ninth** house then the native is endowed with children and wealth. If he is born in the lineage of kings then he surely becomes a king. If he is born in some other lineage, then he becomes like a king.]

11th lord in various houses

11th lord in 11th house

लाभेशे संस्थिते लाभे स वाग्मी जायते ध्रुवं।

पांडित्यं कविता चैव वर्धते च दिने दिने॥90॥

[If 11th house lord is in **eleventh** house then the native would be certainly eloquent. He is learned, a poet and these talents grow day by day.]

11th lord in 12th house

प्राप्तिस्थानाधिपे रिष्फे म्लेच्छसंसर्गकारकः।

कामुको बहुकांतश्च क्षणिको लंपटः सदा॥91॥

[If 11th house lord is in **twelfth** house then the native has contacts with Mlecchas, is lustful, has many wives, profits from opportunities and is always promiscuous.]

11th lord in 1st house

लाभेशे संस्थिते लग्ने धनवान्सात्त्विको महान्।

समदृष्टा महावक्ता कौतुकी च भवेत्सदा॥92॥

[If 11th house lord is in **first** house then the native would be wealthy, is pure in mind, looks upon all as equals, a great orator and is always curious.]

11th lord in 2nd or 5th house

लाभेशे द्वितीये पुत्रे नानासुखसमन्वितः।

पुत्रवान्धार्मिकश्चैव सर्वसिद्धिप्रदायकः॥93॥

[If 11th house lord is in **second** or **fifth** house then the native would be endowed with various kinds of comforts, is endowed with sons, is pious and grants all kinds of spiritual perfections.]

11th lord in 3rd or 4th house

लाभेशे सहजे तूर्ये तीर्थेषु तत्परो भवेत्।

कुशलः सर्वकार्येषु केवलं शूलरोगवान्॥94॥

[If 11th house lord is in **third** or **fourth** house then the native would be eager for pilgrimages. He is an expert in all works and suffers from the disease called Shoola (pain in the colon).]

11th lord in 6th house

लाभेशे षष्ठ्यभवे नानारोगसमन्वितः।

सर्वं सुखं भवेत्तस्य प्रवासी परसेवकः॥95॥

[If 11th house lord is in **sixth** house then the native suffers from various diseases. He has all kinds of comforts, lives away from home and serves or works under others.]

11th lord in 7th or 8th house

लाभेशे सप्तमे रंध्रे भार्या तस्य रुजान्विता।

उदारो धनवान्कामी मूखरो भवति ध्रुवं॥96॥

[If 11th house lord is in **seventh** or **eighth** house then the native's wife is sickly. He is generous, wealthy, lustful and garrulous.]

Another reading is -

लाभेशे सप्तमे रंध्रे भार्या तस्य न जीवति।

उदारो गुणवान्कामी मूर्खो भवति निश्चितम्॥

[If 11th house lord is in seventh or eighth house then the native's wife does not live. He is generous, virtuous, lustful and is certainly foolish]

11th lord in 9th or 10th house

लाभेशे गगने धर्मे राजपूज्यो धनाधिपः।

चतुरः सत्यवादी च निजधर्मसमन्वितः॥97॥

[If 11th house lord is in **tenth** or **ninth** house then the native would be the lord of the wealth (that is very wealthy) and is respected by the king. He is clever, veracious and follows his duties.]

12th lord in various houses

12th lord in 6th or 12th house

व्ययेशेऽरिव्यये पापी मातामृत्युविचिंतकः।

क्रोधी संतानदुःखी च परजायासु लंपटः॥98॥

[If 12th house lord is in **sixth** or **twelfth** house then the native would be sinful, plans the death of his own mother, of an angry temperament, is unhappy on account of his children and is lustful towards the wives of others.]

12th lord in 1st or 7th house

व्ययेशे मदने लग्ने जायासौख्यं भवेन्न हि।

दुर्बलः कफरोगी च धनविद्याविवर्जितः॥99॥

[If 12th house lord is in **seventh** or **first** house then the native does not have happiness from his wife. He is physically weak, has diseases related with phlegm and is devoid of money and knowledge.]

12th lord in 2nd or 8th house

व्ययेशे द्वितीये रंधे विष्णुभक्तिसमन्वितः।

धार्मिकः प्रियवादी च सर्वगुणसमन्वितः॥100॥

[If 12th house lord is in **second** or **eighth** house then the native would be a devotee of Vishnu, is pious, speaks sweetly and is endowed with all virtues.]

12th lord in 3rd or 9th house

भ्रातृद्वेषी प्रियाद्वेषी गुरुद्वेषी भवेन्नरः।

व्ययेशे सहजे धर्मे स्वशरीरस्य पोषकः॥101॥

[If 12th house lord is in **third** or **ninth** house then the native engenders hatred towards his brother, lover and preceptor. He cares only for the welfare of his body.]

12th lord in 10th or 11th house

व्ययेशे दशमे लाभे पुत्रसौख्यं भवेन्न हि।

मणिमाणिक्यमुक्ताभिर्धनं किंचित्समालभेत्॥102॥

[If 12th house lord is in **tenth** or **eleventh** house then the native does not have happiness from children. He obtains some wealth through gems, rubies and pearls.]

A verse indicating results of 12th lord in the fourth and fifth house seems to be missing in the manuscript. To compensate for this, I am inputting verses about the same from BPHS here.

12th lord in 4th house

व्ययेशे तुर्यरा जातो जननीसौख्यवञ्चितः।

भूवाहनगृहैश्चापि विहीनो जायते नरः॥103॥

[If the lord of the twelfth house is in the **fourth** house then the native is deprived of happiness from his mother. He is devoid of lands, vehicles and houses.]

12th lord in 5th house

व्ययेशे पुत्रगे पुत्रहेतोर्भूरिव्याधी नरः।

विद्यापुत्रविहीनश्च सदा तीर्थाटने रतः॥104॥

[If the lord of the twelfth house is in the **fifth** house then the native becomes very sick because of his son. He is deprived of learning and sons and is always engaged in a pilgrimage.]

इति ते कथितं विप्र भावानां च फलाफलं।

बलाबलविवेकेन सर्वेषां फलमादिशेत्॥105॥

[O Vipra! Thus I have told you the good and bad results of various houses. One should indicate all the results after considering the strengths and weaknesses of the planets involved.]

Some special rules

वक्री चेत्स्वचतुर्थस्य फलं भौमो ददाति हि।

बुधस्तूर्यस्य देवेज्यः पंचमस्य च भार्गवः॥106॥

सप्तमस्य तमध्वंसिपुत्रस्तु नवमस्य च।

वित्तस्य विषुवत्यर्के ददाति स्वफलं विधुः॥107॥

[If retrograde then Mars gives the result of the house 4th to it, retrograde Mercury of the house 4th to it, retrograde Jupiter of the house 5th to it, retrograde Venus of the house 7th to it, retrograde Saturn of the house 9th to it. When at the equinox, Sun gives the result of the house second to it and Moon gives its own results.]

If Retrograde	Gives Results of
---------------	------------------

Mars	4th house from it
Mercury	4th house from it
Jupiter	5th house from it
Venus	7th house from it
Saturn	9th house from it

If in Equinox	Gives Results of
Sun	2nd house from it
Moon	own results

It is interesting to note that, the above quote treats Sun's and Moon's placement in equinox similar to the retrograde of other planets. Results for placement of a planet in equinox in such way, I haven't seen told in any other book.

ग्रहे पूर्णबले प्राप्ते फलं पूर्णं समादिशेत्।

अर्धऽर्धं पादहीने तु तन्मितं पादमङ्घ्रिणा॥108॥

[If the planet has full strength then indicate full results, if half then indicate half results, if three-fourth then indicate that much and if one-fourth then indicate one-fourth.]

भावानां द्वादशानां च सर्वेषां फलमादिशेत्।

भावस्थानां ग्रहाणां च फलं ते कथितं मया॥109॥

[One should also indicate the results of all the twelve houses. The results of the planets placed in various houses have been mentioned to you by me.]

Various Kinds of Dasas

अतः परं प्रवक्ष्यामि दशाभेदान्यनेकशः।

विंशोत्तरी दशा चाद्या दशा तु षोडशोत्तरी॥110॥

द्वादशोत्तरिका ज्ञेया तथैवाष्टोत्तरी दशा।

पंचोत्तरी दशा तद्वादशा शतसमा स्मृता॥111॥

दशा हि चतुराशीतिसमा चाथ द्विसप्ततिः।

तथा षष्ठिसमा प्रोक्ता दशा षड्विंशतिसमा॥112॥

खेटक्रमदशा राशिक्रमा भागक्रमा तथा।

नवांशकग्रहदशा राश्यंशकदशा ततः॥113॥

दशा कालाभिधा चक्रदशा प्रोक्ता मुनीश्वरैः।

[Next I shall tell you the various kinds of dasas. Vimsottari is the first dasa. Shodasottari, Dwadasottari, Ashtottari, Panchottari, Shatasama, Chaturasiti, Dwisaptati, Shashtisama, Shadtrimsati, Khetakrama, Rashikrama, Bhagakrama, Navamsaka Graha, Rasiamsaka, Kaala and Chakra are the dasas spoken by the sages.]

1. Vimsottari, 2.Shodashottari, 3.Dwadasottari, 4.Ashtottari, 5.Panchottari, 6.Shatasama, 7.Chaturashiti, 8.Dwisaptati, 9.Shashtisama, 10.Shadtrimshati, 11.Khetakrama, 12.Rashikrama, 13.Bhagakrama, 14.Navamshaka Graha, 15.Rashiamshaka, 16.Kaala and 17.Chakra are the dasas mentioned here. That means a total of 17 dasas are listed by Lomasa. The Navamsaka Graha dasa is also known as the Navamsa Nava dasa. The word Graha is used to indicate the number nine.

विंशोत्तरि द्विधा प्रोक्ताष्टोत्तरी च द्विधा मता॥114॥

चक्राख्या द्विविधा ज्ञेया कालाख्या त्रिविधा स्मृता।

दशा द्वाविंशतिः प्रोक्ता तासां वै कथयाम्यहं॥115॥

आनयनप्रकारं च शृणुष्व द्विजपुंगव।

[Vimsottari dasa is of two kinds, Ashtottari dasa is of two kinds, Chakra dasa is of two kinds and Kaala dasa is of three kinds. Twenty two different dasas are mentioned. I shall speak about the methods of their computation. Listen, O best amongst Dwijas!]

Twenty two different kinds of dasas are spoken of in these slokas. Here is a list for ready reference: 1,2. Two kinds of Vimsottari dasas 3. Shodasottari dasa 4. Dwadasottari dasa 5,6. Two kinds of Ashtottari dasas 7. Panchottari dasa 8. Shatasama dasa 9. Chaturasiti dasa 10. Dwisaptati dasa 11. Shashtisama dasa 12. Shadtrimsati dasa 13. Khetakrama dasa 14. Rashikrama dasa 15. Bhagakrama dasa 16. Navamsaka Graha dasa 17. Rasiamsaka dasa 18,19,20. Three kinds of Kaala dasas and 21,22. Two kinds of Chakra dasas.

Sl	Dasa	Description	Cycle years	Description
1	Vimsottari dasa -1	Nakshatra dasa	120	Krittikadi. Nine Nakshatra lords. If the lagna is in hora of Moon in the bright fortnight. Nama-nakshatra.
2	Vimsottari dasa -2	Nakshatra dasa	120	Ardradi. Nine Nakshatra lords. If the lagna is in hora of Sun in the dark fortnight. Nama-nakshatra.
3	Shodasottari dasa	Nakshatra dasa	116	Pushyadi. Eight Nakshatra lords. Rahu excluded. When the lagna is in hora of the Sun in bright fortnight or in the hora of Moon in the dark fortnight. Nama-nakshatra.
4	Dwadasottari dasa	Nakshatra dasa	112	Revatyadi. Eight Nakshatra lords. Venus excluded. When the native is born in the Navamsa of Venus. Janma-nakshatra.
5	Ashtottari dasa -1	Nakshatra dasa	108	Krittikadi. Eight Nakshatra lords. Ketu excluded. When Rahu is placed in a kendra or trikona from the lagna lord but is not placed in lagna. Further Rahu should be placed alone. Janma-nakshatra.
6	Ashtottari dasa -2	Nakshatra dasa	108	Ardradi. Eight Nakshatra lords. Ketu excluded. When Rahu is placed in a kendra or trikona from the lagna lord but is not

				placed in lagna. Further Rahu should be conjunct with another planet(s). Janma-nakshatra.
7	Panchottari dasa	Nakshatra dasa	105	Anuradhadi. Seven Nakshatra lords. Rahu-Ketu excluded. When lagna is Cancer and is in Dwadasamsa of Cancer. Janma-nakshatra.
8	Sata-sama dasa	Nakshatra dasa	100	Revatyadi. Seven Nakshatra lords. Rahu-Ketu excluded. When lagna is Vargottama. Janma-nakshatra.
9	Chatur-asiti dasa	Nakshatra dasa	84	Swatiadi. Seven Nakshatra lords. Rahu-Ketu excluded. When 10th house lord is in tenth house. Janma-nakshatra.
10	Dwi-saptati dasa	Nakshatra dasa	72	Muladi. Eight Nakshatra lords. Ketu excluded. When the lagna lord is in seventh house and 7th house lord is in lagna. Janma-nakshatra.
11	Shashti-sama dasa	Nakshatra dasa	60	Aswinyadi. Eight Nakshatra lords. Ketu excluded. When Sun is the lord of lagna. Janma-nakshatra.
12	Shad-trimsati dasa	Nakshatra dasa	36	Shravanadi. Eight Nakshatra lords. Ketu excluded. When lagna is in hora of Sun in the day or in the hora of Moon in the night. Janma-nakshatra.
13	Kheta-krama dasa	Bhava-Graha dasa	108	Starting from planet placed in Lagna (or the planet with smallest longitude from lagna). Nine planets. When there is a planet placed in lagna.
14	Rasi-krama dasa	Rasi-Graha dasa	108	Starting from planet with smallest longitude. Nine planets. When the lagna lord is placed seventh to the lord of the

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				Moon sign.
15	Bhaga-krama dasa	Rasi-Graha dasa	108	Starting from planet with smallest longitude within the sign. Nine planets. (Condition unknown)
16	Navamsaka dasa	Rasi-Graha dasa	108	Starting from the planet in whose sign Sun is placed in the Navamsa. Nine planets. Applicable in all conditions.
17	Rasi-amsaka dasa	Bhava- Graha dasa	108	Starting from planet in whose navamsa the lagna lord is placed. Nine planets. When lagna or the lagna lord is strong.
18	Kala dasa -1	Khati dasa	108	Starting from Moon sign lord. Nine planets. Applicable in all conditions. Day birth. (Applicability condition not given)
19	Kala dasa -2	Khati dasa	108	Starting from Moon sign lord. Nine planets. Applicable in all conditions. Night Birth. (Applicability condition not given)
20	Kala dasa -3	Khati dasa	108	Starting from Moon sign lord. Nine planets. Applicable in all conditions. Sandhya birth. (Applicability condition not given)
21	Chakra dasa - 1	Rasi dasa	108	Starting from planet placed in Lagna (or the planet with smallest longitude from lagna). Nine planets. When there is a planet placed in lagna. Dasa span provided by planet is max 12 years each. (Applicability condition not given).
22	Chakra dasa - 2	Rasi dasa	100	Starting from planet placed in Lagna (or the planet with smallest longitude from lagna). Nine planets. When there is a planet placed in lagna. Dasa span provided by planet is max 10 years each. (Applicability condition not given)

In the succeeding slokas we find the description of all dasas except one –Bhagakrama dasa. Either the sage as not defined this dasa or else the relevant slokas have been lost. While discussing dasas, in the first quote discussing Vimsottari dasa itself, Lomasa has referred to Nama-nakshatra (Nakshatra derived from the name of the native) and asked us to use the same in computation of dasa periods. Probably as per Lomasa's opinion, some of the dasas should be computed using Nama-nakshatra and some others are using Janma-nakshatra. What is the difference between these two, and what would be the difference in application? Why can't we use them both in all cases? There is a reason. To help the astrology students I will describe the difference between these two and the method for the computation of Nama-nakshatra below before proceeding to the discussion of various dasas.

1) Nama-nakshatra: Nama-nakshatra is the Nakshatra computed based on letters in the name of the native. But the problem is - it does not have a longitude. That means there cannot be any concept of 'Balance Dasa'. Thus the native will have to experience even the first dasa fully.

2) Janma-nakshatra: Janma-nakshatra is the Nakshatra computed based on the longitude of Moon at the time of birth. The exact longitude of Moon within the Nakshatra is considered and therefore the concept of 'Balance dasa' comes into play. This means that the native will not have to experience the first dasa fully, but only the remaining part of it.

Astrologers who follow and use Janma-nakshatra prefer Vimsottari and Kalachakra dasa extensively, almost in all situations. Possibly here since Lomasa is pointing to the use of Nama-nakshatra, the use of numerous dasas comes into play. In Jaimini system and Modern Parasari too numerous dasas are used. Lomasa usually mentions whether to use Nama-nakshatra or Janma-nakshatra for each dasa.

Computation of Nama-nakshatra

The method to calculate Nama-nakshatra based on Avakadaha rule is clarified in various other texts, the most popular among them being the 12th century AD text on Muhurta named Madhaveeya. I am quoting the rule for calculating Nama-nakshatra from it below.

अवकहडान् मटपरतान् नयबजशानथ पठन्ति गदसचलान्।

पंचस्वरसंभेदादेकैकः पंचधा भवेद्वर्णः॥३॥

(Madhaveeya, Ch.8)

[(Now the order to know Nama-nakshatra is given) अ-व-क-ह-ड, म-ट-प-र-त, न-य-ब-ज-श, ग-द-स-च-ल these 4 sequences having 5 letters each, when connected with the vowels of 5 type, it will produce a total of $4 \times 5 \times 5 = 100$ letters. Or in other words we would be getting letter sequences such as अ-इ-उ-ए-ओ, व-वि-वु-वे-वो, क-कि-कु-के-को etc]

These 100 letters are distributed to the 28 Nakshatras based on the following rule.

ऐकैकं नक्षत्रं चतुश्चतुर्भिरश्चतुर्थमेकेन।

वर्गश्चतुर्भिरेतैरनलादिभसप्तकानि चत्वारि॥

(Madhaveeya, Ch.8)

[Construct a set of seven Nakshatras beginning with Krittika. There are four such sets. In each set, each nakshatra is mapped to four letters but the fourth nakshatra is mapped only to one letter.]

अ-व-क-ह-ड takes 7 nakshatras to complete its sequence. And the sequence of letters would be 4-4-4-1-4-4-4 (अवकहड completed). The same sequence would be repeated again. As told above based on the 5 vowel contained letters each having 4 letter combined with vowels should be counted from Krittika and together they will provide 4 letters each to every nakshatra. Here Abhijit also should be considered. Further for the nakshatras Ardra-Hasta-Purva Ashadha and Uttara Bhadrpada one letter each would be enough. (The table is given below)

Sl	Nakshatra	L-1	L-2	L-3	L4
1	Krittika	अ	इ	उ	ए
2	Rohini	ओ	व	वि	वु
3	Mrigasira	वे	वो	क	कि
4	Ardra	कु	-	-	-
5	Punarvasu	के	को	ह	हि
6	Pushyami	हु	हे	हो	ड
7	Aslesha	डि	डु	डे	डो
8	Makha	म	मि	मु	मे
9	Purva Phalguni	मो	ट	टि	टु
10	Uttara Phalguni	टे	टो	प	पि
11	Hasta	पु	-	-	-
12	Chitra	पे	पो	र	रि
13	Swati	रु	रे	रो	त
14	Visakha	ति	तु	ते	तो
15	Anuradha	न	नि	नु	ने
16	Jyesta	नो	य	यि	यु
17	Mula	ये	यो	ब	बि
18	Purva Ashadha	बु	-	-	-
19	Uttara Ashadha	बे	बो	ज	जि
20	Abhijit	जु	जे	जो	श

21	Sravana	शि	शु	शे	शो
22	Dhanishta	ग	गि	गु	गे
23	Satabhishak	गो	द	दि	दु
24	Purava Bhadrapada	दे	दो	स	सि
25	Uttara Bhadrapada	सु	-	-	-
26	Revati	से	सो	च	चि
27	Aswini	चु	चे	चो	ल
28	Bharani	लि	लु	ले	लो

उक्तैः पंचभिरोजैस्वरैरनोजस्वराश्च गृह्यन्ते।

स्पर्शाक्षराणि वर्गे प्रथमतृतीयैर्द्वितीयतुर्याणि॥

(Madhaveeya, Ch.8)

[Here with the told vowels अ-इ-उ-ए-ओ the even vowels आ-ई-ऊ-ऐ-औ should also be considered. In this varga (such as क-ख-ग-ख-ङ), the second letter should be considered equal to the first letter, and the 4th letter should be considered equal to the 3rd letter]

This means that ख-छ-ठ-थ-फ should be considered equal to क-च-ट-त-प and घ-झ-ढ-ध-भ should be considered equal to ग-ज-ड-द-ब.

नाम्नादौ डजणा न सन्ति न प्रायष्पकारश्च।

इति सर्वेषां नाम्नां नक्षत्रं प्रथमवर्णतो ज्ञेयम्॥

(Madhaveeya, Ch.8)

[The letters such as ड-ञ-ण usually do not occur as the first letter of the name. The letter ष is also rare, as the first letter of the name. Knowing these rules, the Nakshatra of everyone should be calculated based on their names itself]

Possibly unlike Lomasa, Madhava does not ask us to use Nama-nakshatra everywhere. His opinion is as follows.

जन्मर्क्षस्यार्द्धफलं नामर्क्षे ब्राह्मणस्य निर्दिष्टं।

नृपवैश्ययोस्समानं शूद्रादीनां ततोऽभ्यधिकम्॥

अज्ञातजन्मभानां सर्वेषां नामभात् फलं ब्रूयात्।

सेवापरिणयनादौ ग्राह्यं तद्युधि विशेषेण फलदम्॥

आयुधवाहनकिंकरभूम्यादीनां परिग्रहे भर्तुः।

तत्तन्नामर्क्षाभ्यां सर्वे योगा विवाहवद्वाच्याः॥

(Madhaveeya, Ch.8)

[For Brahmins the Nama-nakshatra will give half the result compared to Janma-nakshatra. For Kshatriya and Vaisya both Janma-nakshatra and Nama-nakshatra are equal. For Sudra etc Nama-nakshatra is more important than Janma-nakshatra, and gives more accurate results. (The truth is), when Janma-nakshatra is unknown the result should be told based on Nama-nakshatra. (Even when Janma-nakshatra is known) In service, marriage etc and war the Nama-nakshatra is specially important. For accepting weapon, vehicle, servant, land etc Nama-nakshatra should be considered for matching similar to in the case of Marriage matching]

As indicated in the above quote of Madhava, if someone knows Janma-nakshatra (and correct date of birth and time) then it is preferable to use Janma-nakshatra itself than Nama-nakshatra. Basically Nama-nakshatra is for those who do not know their Janma-nakshatra. This is the system followed even today. But on the contrary Lomasa seems to prefer Nama-nakshatra over Janma-nakshatra. My advice would be to - follow the sage quote when using the system told by him. Follow the better authentic and better ancient

text when a contradiction occur. Now let us go back and continue with the discussion of various dasas as told by Lomasa.

1,2 - Two kinds of Vimsottari Dasa (120 years)

नामनक्षत्रपर्यंतमार्द्रादिकृत्तिकादितः॥116॥

शैवात्कृष्णेऽर्कहोरायां चंद्रहोरागते सिते।

दहनात्स्वर्क्षपर्यंतं गणयेन्नवभिर्हरेत्॥117॥

सूर्यदुकुजस्वर्भानुवाक्पतिमंदचंद्रजाः।

केतुशुक्रौ क्रमाच्छेषं विजेयात्र दशाधिपाः॥118॥

रसा शा मुनि धृत्यब्दाः भूपति धृति वत्सराः।

सप्तैदवः नगा व्योमबाहवो भास्करादयः॥119॥

[(Vimsottari dasa of one hundred and twenty years is being defined.) One should count from Ardra or Kritika upto the Nama nakshatra. If the lagna is in hora of Sun in the dark fortnight then one should count from Ardra. If the lagna is in hora of Moon in the bright fortnight then one should count from Kritika. One should count upto Janma-nakshatra and then divide the result by nine. Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus are the lords of the dasas depending upon the remainder. 6-10-7-18-16-19-17-7-20 are the respective durations of the dasas of the planets beginning with the Sun.]

Lomasa asks us to use Nama-nakshtra for dasa computation, even though the method to compute Nama-nakshtra is not given by him. As per Lomasa, Vimsottari dasa should be used along with Nama-nakshatra and not Janma-nakshatra.

The description of Vimsottari dasa here is quite different from what is used traditionally. In sloka 110 of this chapter Lomasa has said that there are two variants of Vimsottari dasa. But Parasara talks of only one kind of Vimsottari dasa. Here is what BPHS says in slokas 41.12-41.13 about this dasa:

कृत्तिकातः समारभ्य त्रिरावृत्य दशाधिपाः।

आचंकुरागुशबुकेशुपूर्वा विहगाः क्रमात्॥ १२॥

वह्निभाज्जन्मभं यावद् या संख्या नवतष्टिता।

शेषादशाधिपो जेयस्तमारभ्य दशां नयेत्॥ १३॥

[Beginning from Krittika, the lords of dasas are Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus in that order. Thus, if the nakshatras from Krittika to the Janma-nakshatra are divided by nine, the remainder will signify the lord of the commencing dasa. The remaining dasas will be of the planets in the order given above.]

According to BPHS counting is to be done from Krittika irrespective of any conditions. While Lomasa says that counting should be done from Krittika or from Ardra based on the paksha of Moon and the hora of ascendant at birth.

Another major difference is that according to Lomasa's definition, this dasa is applicable to only those charts in which birth is in dark fortnight in the hora of Sun or in the bright fortnight in the hora of Moon. This means that the dasa is applicable in only fifty percent of the charts. What about the other charts then? Interestingly if one looks at the criteria for the Shodasottari dasa in slokas 120-122 of this chapter, the criteria for this dasa are exactly complementary to the criteria for the Vimsottari dasa. So one should use Shodasottari dasa where Vimsottari is not applicable.

Sl	Applies to	Dasa
1	Lagna in Moon's Hora, Bright fortnight	Krittikadi Vimsottari
2	Lagna in Sun's Hora, Dark fortnight	Ardradi Vimsottari
3	Lagna in Sun's Hora, Bright fortnight	Shodasottari dasa
4	Lagna in Moon Hora, Dark fortnight	Shodasottari dasa

Let us tabulate these two Vimsottari variations.

1) Krittikadi Vimsottari dasa

Applies to: applies to people with Lagna in Moon's Hora and Moon in Bright fortnight

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Lord	Period
1	Krittika	Uttara Phalguni	Uttara Ashadha	Sun	6 years

2	Rohini	Hasta	Sravana	Moon	10 years
3	Mrigasira	Chitra	Dhanishta	Mars	7 years
4	Ardra	Swati	Satabhishak	Rahu	18 years
5	Punarvasu	Visakha	Purva Bhadrapada	Jupiter	16 years
6	Pushya	Anuratha	Uttara Bhadrapada	Saturn	19 years
7	Aslesha	Jyeshtha	Revati	Mercury	17 years
8	Makha	Mula	Aswini	Ketu	7 years
9	Purva Phalguni	Purva Ashadha	Bharani	Venus	20 years

2) Ardradi Vimsottari dasa

Applies to: applies to people with Lagna in Sun's Hora and Moon in Dark fortnight

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Lord	Period
1	Ardra	Swati	Satabhishak	Sun	6 years
2	Punarvasu	Visakha	Purva Bhadrapada	Moon	10 years
3	Pushya	Anuratha	Uttara Bhadrapada	Mars	7 years
4	Aslesha	Jyeshtha	Revati	Rahu	18 years
5	Makha	Mula	Aswini	Jupiter	16 years
6	Purva Phalguni	Purva Ashadha	Bharani	Saturn	19 years
7	Uttara Phalguni	Uttara Ashadha	Krittika	Mercury	17 years
8	Hasta	Sravana	Rohini	Ketu	7 years
9	Chitra	Dhanishta	Mrigasira	Venus	20 years

Some research is needed on the definition provided by Lomasa to verify if it gives better results. Note that here Nakshatra rulership itself changes. This dasa is not at all popular where as Krittikadi Vimsottari dasa is the most popular.

3. Shodasottari dasa (116 years)

एकः पचयतः रुद्राद् धृत्यंतं वत्सराः क्रमात्।

रविर्भौमो गुरुर्मदः केतुश्चंद्रो बुधोशनाः॥120॥

अष्टौ दशाधिपाः प्रोक्ताः राहुहीनाः नवग्रहाः।

पुष्यभाज्जन्मभं यावद्गणयेद्वसुभिर्हरे॥121॥

सूर्यहोरागते शुक्ले चंद्रस्य कृष्णपक्षके।

तदा नृणां फलार्थाय विचिंत्या षोडशोत्तरी॥122॥

[Count in steps of one starting with eleven and ending with eighteen. This shall be the respective duration years of Sun, Mars, Jupiter, Saturn, Ketu, Moon, Mercury and Venus. The lords of the dasas exclude Rahu amongst the nine planets and are eight in number. One should count from Pushya upto Janma-nakshatra and then divide the result by eight. This Shodasottari dasa (one hundred and sixteen) should be employed for studying the results of men when the lagna is in hora of the Sun in bright fortnight or in the hora of Moon in the dark fortnight.]

The description of Shodasottari dasa given by Lomasa matches with Parasara. Probably following Vimsottari, here too Lomasa is indicating us to use Nama-nakshatra for dasa calculations.

Applies to: applies to people with Lagna in Sun's Hora and Moon in Bright fortnight & also to people with Lagna in Moon's Hora and Moon in Dark fortnight

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Nakshatra -4	Lord	Period
1	Pushya	Visakha	Satabhishak	Mrigasira	Sun	11
2	Aslesha	Anuradha	Purva Bhadrapada	Ardra	Mars	12
3	Makha	Jyeshtha	Uttara Bhadrapada	Punarvasu	Jupiter	13
4	Purva Phalguni	Mula	Revati	-	Saturn	14
5	Uttara Phalguni	Purva Ashadha	Aswini	-	Ketu	15
6	Hasta	Uttara Ashadha	Bharani	-	Moon	16

7	Chitra	Sravana	Krittika	-	Mercury	17
8	Swati	Dhanishta	Rohini	-	Venus	18

4. Dwadasottari Dasa (112 years)

सूर्यो गुरुः शिखिः ज्येष्ठः कुजो मन्दः निशाकरः।

शुक्रहीना दशा ह्येषा द्विचयात्सप्तमात्समाः॥123॥

जन्मभात्पौष्णपर्यन्तं गणयेदष्टभिर्भजेत्।

नवमांशे यदा जातः शुक्रस्य द्वादशोत्तरी॥124॥

दशा निगदिता नृणां शेषकं परिचिंतयेत्।

[Sun, Jupiter, Ketu, Mercury, Rahu, Mars, Saturn and Moon (is the sequence of dasas here). This dasa excludes Venus. The years of dasa durations are in a sequence beginning from seven in steps of two. One should count from Janma-nakshatra upto Revati and then divide the result by eight. When the native is born in the Navamsa of Venus then this Dwadasottari dasa (112) should be employed.]

The description of Dwadasottari dasa given by Lomasa matches with Parasara.

Applies to: applies to people born in the navamsa of Venus.

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Nakshatra -4	Lord	Period
1	Revati	Mula	Purva Phalguni	Krittika	Sun	7
2	Uttara Bhadrapada	Jyeshtha	Makha	Bharani	Jupiter	9
3	Purva Bhadrapada	Anuradha	Aslesha	Aswini	Ketu	11
4	Satabhishak	Visakha	Pushya	-	Mercury	13
5	Dhanishta	Swati	Punarvasu	-	Rahu	15
6	Sravana	Chitra	Ardra	-	Mars	17
7	Uttara	Hasta	Mrigasira	-	Saturn	19

	Ashadha					
8	Purva Ashadha	Uttara Phalguni	Rohini	-	Moon	21

5,6 - Two kinds of Ashtottari Dasa (108 years)

अथाष्टोत्तरिकां वक्ष्ये शृणुष्व द्विजपुंगव॥125॥

सूर्यश्चंद्रः कुजः सौम्यः शनिर्जीवस्तमो भृगुः।

एते दशाधिपाः प्रोक्ता विकेतुश्च नवग्रहाः॥126॥

रसाः पंचेदवो नागाः शैलचंद्रः नभेदवः ।

गोब्जाः सूर्याः कुनेत्राश्च समाः प्रद्योतनादयः॥127॥

लग्नेशात्केन्द्रकोणस्थे राहौ लग्ने स्थितं विना।

दशाष्टोत्तरिका चिंत्या नान्यत्रे तमसि स्थिते॥128॥

अष्टोत्तरी द्विधा प्रोक्ता शिवादिकृत्तिकादितः।

स्थिते शैवात्सग्रहे तु विग्रहे कृत्तिकादितः॥129॥

चतुष्कं त्रितयं तस्माच्चतुष्कं त्रितयं पुनः।

यावत्स्वजन्मभं तावद्गणयेच्च यथाक्रमात्॥130॥

[Now I shall mention the Ashtottari dasa (one hundred and eight). Listen, O best of Dwijas! Sun, Moon, Mars, Mercury, Saturn, Jupiter, Rahu and Venus – these planets are the lords of the dashas - that is the planets except Ketu. Six, fifteen, eight, seventeen, ten, nineteen, twelve and twenty one are the dasa durations of planets beginning with Sun. When Rahu is placed in a kendra or trikona from the lagna lord but is not placed in lagna then the Ashtottari dasa should be employed. It should not be employed when Rahu is placed elsewhere. The Ashtottari dasa is twofold - one beginning from Ardra and the other beginning from Kritika. When Rahu is conjunct with another planet(s) then the counting for the dasa should begin from Ardra and when Rahu is placed alone then the

counting for the dasa should begin from Krittika. One should count upto Janma-nakshatra in the sequence four, three, four, three etc.]

Another version reads - निग्रहेऽग्रे स्थिते शैवात् सग्रहे कृत्तिकादितः।

Here as well the definition of the dasa given by Lomasa and Parasara do not match. Lomasa has said in sloka 114 that Ashtottari dasa is of two kinds. Parasara mentions only one variant. He does not distinguish between Rahu being placed alone or with other planets and advises counting from Ardra in both cases.

Another difference is that Parasara mentions that this dasa is applicable only if the native is born during daytime in the dark fortnight or during nighttime in bright fortnight.

Lomasa has not mentioned any such condition.

1) Krittikadi Ashtottari Dasa

Applies to: When Rahu is placed in a kendra or trikona from the lagna lord but is not placed in lagna then the Ashtottari dasa should be employed. It should not be employed when Rahu is placed elsewhere. When Rahu is conjunct with another planet(s) then the counting for the dasa should begin from Ardra and when Rahu is placed alone then the counting for the dasa should begin from Krittika.

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Nakshatra -4	Lord	Period
1	Krittika	Purva Phalguni	Mula	Revati	Sun	6 years
2	Rohini	Uttara Phalguni	Purva Ashadha	Aswini	Moon	15 years
3	Mrigasira	Hasta	Uttara Ashadha	Bharani	Mars	8 years
4	Ardra	Chitra	Sravana	-	Mercury	17 years
5	Punarvasu	Swati	Dhanishta	-	Saturn	10 years
6	Pushya	Visakha	Satabhishak	-	Jupiter	19 years
7	Aslesha	Anuradha	Purva	-	Rahu	12

			Bhadrapada			years
8	Makha	Jyeshtha	Uttara Bhadrapada	-	Venus	21 years

2) Ardradi Ashtottari Dasa

Applies to: When Rahu is placed in a kendra or trikona from the lagna lord but is not placed in lagna then the Ashtottari dasa should be employed. It should not be employed when Rahu is placed elsewhere. When Rahu is conjunct with another planet(s) then the counting for the dasa should begin from Ardra.

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Nakshatra -4	Lord	Period
1	Ardra	Chitra	Sravana	Krittika	Sun	6 years
2	Punarvasu	Swati	Dhanishta	Rohini	Moon	15 years
3	Pushya	Visakha	Satabhishak	Mrigasira	Mars	8 years
4	Aslesha	Anuradha	Purva Bhadrapada	-	Mercury	17 years
5	Makha	Jyeshtha	Uttara Bhadrapada	-	Saturn	10 years
6	Purva Phalguni	Mula	Revati	-	Jupiter	19 years
7	Uttara Phalguni	Purva Ashadha	Aswini	-	Rahu	12 years
8	Hasta	Uttara Ashadha	Bharani	-	Venus	21 years

Some research is needed to delineate the proper condition of applicability of this dasa.

7. Panchottari dasa (105 years)

खेचराणां च सप्तानां वर्षाणि पंचभूमयः।

पातो विनानुराधादि विज्ञेयं जन्मभावधि॥131॥

गणयेत्सप्तभिर्भक्ते शेषे कल्प्याः दशाः शुभाः।

रविजोऽर्कसुतो भौमः भार्गवो रजनीकरः॥132॥

वाचस्पतिश्च कर्कागे तस्यैव द्वादशांशके।

पंचोत्तरशता चिंत्या नान्यत्रेऽथ शताब्दिका॥133॥

[The dasa duration for the seven planets begins with twelve years (in steps of one upto eighteen). Count from Anuradha upto Janma-nakshatra and divide by seven. The dasa shall begin from the planet according to the remainder obtained. Sun, Mercury, Saturn, Mars, Venus, Moon and Jupiter (are the lords of the dasas in the sequence of remainders obtained), excluding the nodes. This Panchottarsata dasa (105 years) should be employed when lagna is Cancer and is in Dwadasamsa of Cancer. It should not be employed in any other case. Now the Satabdika dasa is being defined.]

Panchottari = 5 more than 100 = 105

Pancha-uttara-sata = 5 more than 100 = 105

Pancha = 5, Sata = 100

The word paata in the sloka refers to the nodes - Rahu and Ketu. The description of Panchottarasata dasa given by Lomasa matches with Parasara.

Applies to: should be used when lagna is Cancer and is in Dwadasamsa of Cancer. It should not be used in any other case.

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Nakshatra -4	Lord	Period
1	Anuradha	Satabhishak	Rohini	Purva Phalguni	Sun	12 years
2	Jyeshtha	Purva Bhadrapada	Mrigasira	Uttara Phalguni	Mercury	13 years
3	Mula	Uttara Bhadrapada	Ardra	Hasta	Saturn	14 years
4	Purva Ashadha	Revati	Punarvasu	Chitra	Mars	15 years
5	Uttara Ashadha	Aswini	Pushya	Swati	Venus	16 years

6	Sravana	Bharani	Aslesha	Visakha	Moon	17 years
7	Dhanishta	Krittika	Makha	-	Jupiter	18 years

8. Satasama dasa (100 years)

अथ शताब्दिकादशा :

रविश्चंद्रो भृगुश्चांद्रि जीवो विश्वंभरात्मजः।

दैवकारिःक्रमादेते बाणाः बाणाः दिशो दिशः॥134॥

नखाः नखाः खरामाश्च वर्षाणि दिनपादयः।

वर्गोत्तमगते लग्ने दशा चिंत्या शताब्दिका॥135॥

पौष्णाज्जन्मर्क्षपर्यंतं गणयेत्सप्तभिर्हरेत्।

शेषांके रवितो ज्ञेया दशाः शतसमास्त्वियं॥136॥

[Now the Satabdika dasa (one hundred years). Sun, Moon, Venus, Mercury, Jupiter, Mars and Saturn receive five, five, ten, ten, twenty, twenty and thirty years respectively. The Satabdika dasa should be employed when lagna is Vargottama. One should count from Revati upto Janma-nakshatra and divide the result by seven. The remainder should be counted from Sun. This is the Satasama Dasa.]

The description of Satabdika dasa given by Lomasa matches with Parasara.

Sata-sama = 100 years.

Sata = 100, Sama = year

Abda = year

Applies to: should be employed when lagna is Vargottama.

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Nakshatra -4	Lord	Period
1	Revati	Punarvasu	Chitra	Uttara Ashadha	Sun	5 years
2	Aswini	Pushya	Swati	Sravana	Moon	5 years
3	Bharani	Aslesha	Visakha	Dhanishta	Venus	10

						years
4	Krittika	Makha	Anuradha	Satabhishak	Mercury	10 years
5	Rohini	Purva Phalguni	Jyeshtha	Purva Bhadrapada	Jupiter	20 years
6	Mrigasira	Uttara Phalguni	Mula	Uttara Bhadrapada	Mars	20 years
7	Ardra	Hasta	Purva Ashadha	-	Saturn	30 years

9. Chatur-asiti dasa (84 years)

रविश्चंद्रः कुजः सौम्यो जीवशुक्रौ शनिश्चरः।

तमध्वजौ विना सर्वे ग्रहा द्वादशहायनाः॥137॥

पवनाज्जन्मभं यावत् सप्ततष्टे दशा भवेत्।

चतुराशीतिका चिंत्या कर्मशे कर्मसंस्थिते॥138॥

[When 10th house lord is in tenth house then the Chaturasiti dasa (eighty four years) should be employed. All planets except Rahu and Ketu that is Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn have dasa duration of twelve years each. One should count from Swati upto Janma-nakshatra and divide the result by seven.]

Chatur-asiti=4 more than 80 = 84, Chatur = 4, Asiti = 80

The description of Chaturasiti dasa given by Lomasa matches with Parasara.

Applies to: When 10th house lord is in tenth house then the Chaturasiti dasa should be employed.

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Nakshatra -4	Lord	Period
1	Swati	Sravana	Bharani	Aslesha	Sun	12 years
2	Visakha	Dhanishta	Krittika	Makha	Moon	12 years
3	Anuradha	Satabhishak	Rohini	Purva	Mars	12

				Phalguni		years
4	Jyeshtha	Purva Bhadrapada	Mrigasira	Uttara Phalguni	Mercury	12 years
5	Mula	Uttara Bhadrapada	Ardra	Hasta	Jupiter	12 years
6	Purva Ashadha	Revati	Punarvasu	Chitra	Venus	12 years
7	Uttara Ashadha	Aswini	Pushya	-	Saturn	12 years

10. Dwi-saptati dasa (72 years)

लग्नेशे सप्तमे यत्र लग्ने वै मदनाधिपे।

चिंतनीया दशा तत्र द्व्यधिकासप्तति समा॥139॥

नववर्षाणि सर्वेषां ग्रहाणां वै विकेतुनां।

मूलाज्जन्मक्षपर्यंतं गणयेदष्टभिर्हरेत्॥140॥

शेषे दशा विचिंत्याथ वक्ष्येऽहं षष्ठिहायनी।

[When the lagna lord is in seventh house and 7th house lord is in ascendant then Dwyadhika-saptati-sama dasa (72 years) should be employed there. All planets, except Ketu, have duration of nine years, each. One should count from Mula upto Janmanakshatra and divide the result by eight. One should commence the dasa on the basis of the remainder obtained. Now I shall mention the Shashtihayani Dasa.]

Dwi-saptati = 72

dwi = 2. sapatati = 70, shashtiha-ayani = 60 years

The description of Dwi-saptati-sama dasa given by Lomasa matches with Parasara except for one small difference in the criteria of applicability of this dasa. BPHS says that either lagna lord should be in the seventh house or the seventh lord should be in the first house. While Lomasa says that both conditions are necessary for the applicability of this dasa.

Applies to: When the lagna lord is in seventh house and 7th house lord is in ascendant then Dwyadhika-saptati-sama dasa should be employed there.

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Nakshatra -4	Lord	Period
1	Mula	Revati	Pushya	Visakha	Sun	9 years
2	Purva Ashadha	Aswini	Aslesha	Anuradha	Moon	9 years
3	Uttara Ashadha	Bharani	Makha	Jyeshta	Mars	9 years
4	Sravana	Krittika	Purva Phalguni	-	Mercury	9 years
5	Dhanishta	Rohini	Uttara Phalguni	-	Jupiter	9 years
6	Satabhishak	Mrigasira	Hasta	-	Venus	9 years
7	Purva Bhadrapada	Ardra	Chitra	-	Saturn	9 years
8	Uttara Bhadrapada	Punarvasu	Swati	-	Rahu	9 years

11. Shashtisama dasa (60 years)

गुर्वर्कभूसुतानां च वर्षाणि दिङ्मितानि च॥141॥

ततः शशिजशुक्रार्कपुत्रागूनां समाश्च षट्।

दासात्त्रयं चतुष्कं च त्रयं वेदं पुनः पुनः॥142॥

यदार्को लग्नराशीशः चिंत्या षष्ठिसमा तदा।

[Jupiter, Sun and Mars have duration of ten years each. Moon, Mercury, Venus, Saturn and Rahu have duration of six years each. Three Nakshatras beginning with Ashwini, then four, then three, then four and so on (are the Nakshatras allocated to these planets in sequence). The Shashti-sama dasa (60 years) should be employed when Sun is the lord of lagna.]

Shashti-sama = 60 years, Shashti = 60, sama = years.

Applies to: When Sun is the lord of lagna.

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Nakshatra -4	Lord	Period
1	Aswini	Bharani	Krittika	-	Jupiter	10
2	Rohini	Mrigasira	Ardra	Punarvasu	Sun	10
3	Pushya	Aslesha	Makha	-	Mars	10
4	Purva Phalguni	Uttara Phalguni	Hasta	Chitra	Moon	6
5	Jyeshtha	Swati	Visakha	-	Mercury	6
6	Anuradha	Mula	Purva Ashadha	Uttara Ashadha	Venus	6
7	Sravana	Dhanishta	Satabhishak	-	Saturn	6
8	Purva Bhadrapada	Uttara Bhadrapada	Revati	-	Rahu	6

It is not told whether to use Nama-nakshatra or Janma-nakshatra here. Possibly following the previous dasa Janma-nakshatra is what is intended.

There is a difference in the criteria for this dasa laid down by Lomasa and Parasara. Lomasa says that this dasa is applicable when Sun is the lord of lagna while Parasara says that the dasa is applicable when Sun is in lagna. Here is the relevant sloka 46.40 from BPHS

यदार्को लग्नराशिस्थश्चिन्त्या षष्टिसमा तदा।

The difference is in word लग्नराशीशः in Lomasa's version and लग्नराशिस्थ in Parasara's version. One of these two verses seems to have been corrupted.

12. Shad-trimsati dasa (36 years)

श्रवणाज्जन्मभं यावद्गणयेदष्टभिर्भजेत्॥143॥

शशाङ्कार्कसुरेज्यारजार्कजोशुक्रराहवः।

एकः पचयतश्चैकाद्वार्षाण्येषां क्रमात्स्मृताः॥144॥

दिवसे सूर्यहोरायां चिन्त्या वै षड्गुणब्दिका।

रात्रौ चन्द्रस्य होरायां नान्यत्रैषां विचिन्तयेत्॥145॥

[One should count from Sravana upto Janma-nakshatra and then divide by eight. Moon, Sun, Jupiter, Mars, Mercury, Saturn, Venus and Rahu (are the planets indicated by the remainder). Their durations respectively begin from one year in steps of one. When lagna is in hora of Sun in the day or in the hora of Moon in the night then Shad-guna-abdika dasa (36 years) should be employed. It should not be employed in any other situation.]

Shad-trimsati = 36 years, Shad =6, trimsati = 30

Shad-guna-abdika = dasa having 6x6 number of years = 36 years, abda = years.

The description of Shad-trimsati dasa given by Lomasa matches with Parasara.

Applies to: When lagna is in hora of Sun in the day or in the hora of Moon in the night then Shad-guna-abdika dasa should be employed. It should not be employed in any other situation

Sl	Nakshatra -1	Nakshatra -2	Nakshatra -3	Nakshatra -4	Lord	Period
1	Sravana	Krittika	Purva Phalguni	Mula	Moon	1
2	Dhanishta	Rohini	Uttara Phalguni	Purva Ashadha	Sun	2
3	Satabhishak	Mrigasira	Hasta	Uttara Ashadha	Jupiter	3
4	Purva Bhadrapada	Ardra	Chitra	-	Mars	4
5	Uttara Bhadrapada	Punarvasu	Swati	-	Mercury	5
6	Revati	Pushya	Visakha	-	Saturn	6
7	Aswini	Aslesha	Anuradha	-	Venus	7
8	Bharani	Makha	Jyeshtha	-	Rahu	8

13. Khetakrama dasa (108 years)

सूर्येन्दुभूमिजनिशाधीशपुत्रसुरेज्यकाः।

भृगुमंदागुशिखिनः लग्नस्थाच्चिंतिता दशा॥146॥

दशैतेषां समाद्याः स्युः स्पष्टराश्यादयश्च ये।

खेटक्रमा दशा चिंत्या यदा लग्ने व्यवस्थितः॥147॥

क्वचिद्ग्रहस्तदा नो चेत् न चिंत्या बहुषु बलात्।

[Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu (is the sequence of dasas of the planets). The dasa commences from the planet placed in lagna. The duration of the dasas of these planets shall be equal to their accurate value beginning with sign (then degrees, seconds etc). This Khetakrama dasa should be employed when there is a planet placed in lagna. If there is no planet there then the dasa should not be employed. If there are several planets in lagna then it should be commenced from the strongest amongst those planets.]

This is a dasa which is not mentioned in BPHS.

Applies to: This Khetakrama dasa should be employed when there is a planet placed in lagna. If there is no planet there then the dasa should not be employed. If there are several planets in lagna then it should be commenced from the strongest amongst those planets.

Sl	Planet	Max.dasa span
1	Sun	12
2	Moon	12
3	Mars	12
4	Mercury	12
5	Jupiter	12
6	Venus	12
7	Saturn	12
8	Rahu	12
9	Ketu	12
	Total	108 yrs

14. Rashikrama dasa (108 years)

अथ राशिक्रमां वक्ष्ये शृषुष्व द्विजपुंगव॥148॥

ग्रहे राश्यादिके चाल्पे दशा तस्यादिमा भवेत्।

ततस्तदाधिकस्यैवं तुल्ये नैसर्गिकाद्बलात्॥149॥

राशीशात्सप्तमैऽगेशे चिंत्या राशिक्रमा दशा।

[O best of the Dwijas! Listen. I shall now tell the Rasikrama Dasa. The dasa begins with the sign containing the planet which is the smallest in terms of (its position that is) sign (degrees, seconds etc). Then comes the planet with the next larger position. If two planets have identical positions then determine the stronger amongst them on the basis of their natural strengths. This Rasikrama dasa should be employed when the lagna lord is placed seventh to the lord of the Moon sign.]

This is also dasa which is not mentioned in BPHS. The dasa is simply in the order of the longitude of the planet including the sign. So a planet in Cancer will come after a planet in Gemini. The dasa durations are not mentioned but based on the previous dasa it looks like they may be equal (or proportional) to the respective spashta values (accurate longitude of planets).

15. Bhagakrama dasa (108 years)

Based on sloka 109 one would expect the Bhagakrama dasa to be described next. But unfortunately the manuscript does not mention it. Neither is there any reference to this dasa in BPHS. However we can try to guess how this dasa would be reckoned based on its name and the description of the two previous dasas. The word bhaga, which means degrees, provides the hint. In Rashikrama dasa the planets were placed in an increasing order of their Rasi, Degree, Minute and Seconds. In the Bhagakrama dasa we should probably ignore the Rasi and order the planets based on their bhaga or their relative advancement in the respective sign with the dasa of the least advanced planet coming first. The dasa durations should be equal to the spashta value. It must be mentioned that this is just a guess and must be taken with a pinch of salt. Moreover there is no way to figure out the criterion for the applicability of this dasa.

Possibly this dasa considers the sequence of planet as - smallest to largest longitude (just like the previous dasa), but within the sign. Apart from the order or lords, the period calculation method must be same as the one given for the previous dasa. If so the max.

cycle period of this dasa should be 96 years, just like the previous dasa. But the condition for applying this dasa is unknown.

16. Navamsaka Graha dasa (108 years)

यस्मिन्नवांशकस्थेऽर्के दशा तस्यादिमा मता॥150॥

अग्नेऽग्नेऽब्जादयः खेटाः केत्वन्ताः संस्थिताः क्रमात्।

दशामानं प्रवक्ष्यामि यथोक्तं ब्रह्मणा पुरा॥151॥

लिप्तिकृत्वा ग्रहं व्योमखाश्विभिर्भाजितैः फलं।

पुनः सूर्यर्हते लब्धं समाद्यांशकका दशा॥152॥

सर्वेषां मानवानां च दशा त्वेषा विचिंतयेत्।

[(Navamsaka Graha Dasa) The dasa begins from the planet in whose sign Sun is placed in the Navamsa. After Sun come the planets beginning with Moon and ending with Ketu. I shall now tell the duration of the dasas as spoken by Brahma earlier. Convert the (relative longitude of) the planet into minutes and divide the result by two hundred. Multiply the remainder again by twelve. Thus one obtains years, months etc of the duration. This is the Amsaka Dasa. One should employ this dasa for all humans.]

The sequence of the planets is as mentioned in sloka 142, that is Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. So, for example, if Sun is in Aries Navamsa, the dasa will begin from Mars. After that shall come the planets Mercury, Jupiter etc in sequence. It may be noted that this dasa is not mentioned in BPHS, which possibly means that the author of LS has collected and included this sloka from some text ascribed to Brahma. This source remains unknown to us. Since it is already told by the author of LS that it is a compilation, there is no wonder in it. Therefore here it may be necessary to assume that sage Lomasa learned from Brahma. There is nothing wrong in assuming that trinity taught Lomasa, based on all these references since Vishnu (Rama) as source of astrology and Siva as speaker (and Lomasa as author) are already mentioned; and Brahma got mentioned here.

17. Rasi-amsaka dasa (108 years)

तन्वादिभावाः संस्पष्टाः प्रोक्तमार्गेण चानयेत्॥153॥

लग्नेशः संस्थितो यत्र दशा तस्यादिमा स्मृता।

द्वितीयेशादितश्चाग्रे ज्ञेया राश्यंशका दशा॥154॥

चिंत्या लग्ने बलवति लग्नेशे वा बलान्विते॥155॥

[One should compute the (dasa duration) of the first etc houses using the previously mentioned method. The dasa commences from planet in whose navamsa the lagna lord is placed. The next dasa is of the planet which owns the navamsa sign occupied by 2nd house lord and so on. This is the Rasiamsaka Dasa. This dasa should be employed when lagna or the lagna lord is strong.]

Here both Bhava and Graha are considered, but the name of the dasa reads Rasiamsaka dasa, which is a proof for the fact that in ancient times Signs itself were considered as houses, or in other words ‘whole sign house system’ was in use.

This dasa is similar to the previous dasa except that instead of taking the lords of the signs in which certain fixed planets are placed, the lords of the signs in which the lords of the houses are placed are considered. Here as well dasa of a particular planet may not occur at all or may occur multiple times in the overall dasa sequence. BPHS does not talk about this dasa.

18, 19, 20. Three kinds of Kaala dasas (108 years)

संध्या पंचघटी प्रोक्ता दिनषष्ठ्यंश नाडिका।

सूर्यबिंबार्द्धतः पूर्वं परस्तादुदयादपि॥156॥

एवं संध्यादवयं विंशद् घटिकाभिः प्रकीर्तिताः।

दिनस्य विंशद् घटिका पूर्णसंज्ञा उदाहृताः॥157॥

निशाया मुग्धसंज्ञा च घटिका विंशतिश्च या।

सूर्योदयस्य या संध्या खंडाख्या दशनाडिका॥158॥

अस्तकालस्य या संध्या सुधाख्या दशनाडिका।

पूर्णमुग्धे गतघटी षड्गुणे नवधा लिखेत्॥159॥

तथा खंडसुधा सूर्ये हते ते नवधा लिखेत्।

विभक्तानीन्द्रिययुगैः मानाख्यानि फलानि च॥160॥

क्रमात्सूर्यादिकानां वै मानान्युक्ता मुनीश्वरैः।

स्वस्वमानं स्वसंख्याभिर्गुणितं स्युः समादयः॥161॥

राशीश्वराद्दशा ज्ञेया सूर्यादीनां क्रमात्पुनः।

दिवारात्रिस्तथा संध्या त्रिकाले त्रिविधा दशा॥162॥

[(The Kala dasa is being described.) A day consists of sixty nadis. Five ghatis before the half-disk of sun is visible and five ghatis later – in this way two sandhyas of total duration of twenty ghatis are defined. The twenty ghatis of the day are called Purna and the twenty ghatis of the night are called Mugdha. The sandhya at the time of sunrise is called Khanda and is of duration ten ghatis. The sandhya at the time of sunset is called Sudha and is of duration ten ghatis. For Purna and Mugdha the ghatis elapsed (at the time of birth) should be multiplied by six and should be written down nine times. For Khanda and Sudha the elapsed ghatis (at the time of birth) should be multiplied by twelve and written down nine times. Then they should be divided by forty five. The results obtained are called by the sages the maana of the planets beginning with Sun. The maana (measure) of each planet multiplied by its (the planet's) serial number gives the years etc. The dasa (of Sun etc) commences from the lord of the Moon sign in sequence. Three kinds of dasas are defined here - one for each day, night and sandhya.]

Sandhya = twilight.

As mentioned in sloka 115, three calculation variations for Kala dasa are defined in these slokas depending on whether birth is in daytime, nighttime or twilight (sandhya) time. The computation of the dasa given by Lomasa matches with BPHS. No special condition for application of this dasa is given, which possibly indicates that it is applicable all times.

1	10 ghatīs	Khanda	Sunrise (twilight)
2	20 ghatīs	Purna	Day time
3	10 ghatīs	Sudha	Sunset (twilight)
4	20 ghatīs	Mugdha	Night time

The planetary sequence applicable here, mentioned in the above quote as ‘Suryadi’ is available in sloka 146 as ‘सूर्येन्दुभूमिजनिशाधीशपुत्रसुरेज्यकाः। भृगुमंदागुशिखि’ (Su-Mo-Ma-Me-Ju-Ve-Sa-Ra-Ke)

Sl	Dasa Lord	Max. Dasa years
1	Sun	12
2	Moon	12
3	Mars	12
4	Mercury	12
5	Jupiter	12
6	Venus	12
7	Saturn	12
8	Rahu	12
9	Ketu	12
	Max. longevity	108 yrs

21, 22. Two kinds of Chakra dasas

चक्राख्यामथ दशां च वक्ष्ये सुमतिनंदन।

लग्नस्थस्य दशा चादौ ततो वित्तस्थितादयः॥163॥

द्वित्रयादयो यदैकस्थास्तदा भागादयोऽधिकात्।

तत्रापि तुल्ये नैसर्गाद्बलात्पूर्वेऽधिकास्य च॥164॥

राशिप्रमितवर्षाणि भागाद्याश्चानुपाततः।

भावानामपि लग्नाच्च वर्षाणि दिग्मितानि च॥165॥

[O Son of Sumati! I shall now tell the Chakra Dasa. The dasa of the planet placed in lagna comes first, then the dasa of the planets in second house etc. If two, three or more planets are in the same house then the planet with a larger degree etc would come first. If the degrees etc are identical then one should judge from their natural strengths with the dasa of the stronger planet coming first. (The duration of the dasa) is equal to the sign number etc with the fractional part traveled by the planet calculated proportionally. (The second kind of Chakra dasa is being described now. This is a sign based dasa.) Ten years is ascribed to the houses beginning from lagna.]

As mentioned in sloka 115, two kinds of Chakra dasas are mentioned here. The first variant of this dasa is a planetary dasa and the second variant is a sign based dasa. BPHS mentions only the sign based variant. Moreover the description of this variant given by Parasara differs from that given by Lomasa. Here are the relevant slokas 46.50-46.51 from BPHS:

रात्रौ लग्नाश्रिताद्वाशेर्दिने लग्नेश्वराश्रितात्।

सन्ध्यायां वित्तभावस्थान्नेया चक्रदशा बुधैः॥

दशा वर्षाणि राशीनामेकैकस्य दशामितिः।

क्रमाच्चक्रस्थितानाञ्च विज्ञातव्या द्विजोत्तम॥

[If the birth is at night, the dasa will commence from lagna rasi. If the birth is during the day, the dasa will start from the rasi in which the lord of lagna is placed. If the birth is during sandhya, the dasa will begin from the rasi of the second house. The dasa of each rasi is 10 years.]

One can see that Parasara has distinguished between daytime, nighttime and sandhya time births while Lomasa does not make any such distinction.

1) Chakra dasa -1 (108 years)

Here the longitude of the planet itself is considered as the duration of the dasa here. And the planetary sequence is selected based on their distance from lagna. Here the max. duration of the dasa for each planet is fixed as 12 years, but the actual dasa provided by the planet will depend on its longitudinal distance from lagna. This dasa is very similar to Khetakrama dasa with the only difference that in Khetakrama dasa the planetary sequence is fixed (pre-defined), where as here it is not. For example if Jupiter is in lagna, Moon is in 2nd house, Mars is in 3rd house then, in chakra dasa -1 the dasa sequence would be Ju-Mo-Ma etc, where as in Khetakrama dasa it would be Ju-Ve-Sa-Ra-Ke-Su-Mo-Ma-Me based on the standard sequence Su-Mo-Ma-Me-Ju-Ve-Sa-Ra-Ke ascribed to Khetakrama dasa. This is the difference between these two dasas. Apart from dasa lord sequence in all other respects they are similar.

2) Chakra dasa -2 (100 years)

Here the duration of the dasa for each planet is fixed as 10 years. And actual span provided by the planet is calculated proportionately based on its longitude within the sign. The planetary sequence is determined similar to the previous dasa, based on their distance from lagna.

Rules for the computation of Sub periods (Antar-dasas)

भुक्ता दशानुपाताद्वा विज्ञेया स्वस्वकल्पनात्।

अंतर्दशापि सुधिया सूक्ष्मादेशाय चिंतयेत्॥166॥

दशा दशाहता कार्या दशाब्देन विभाजिता।

लब्धं वर्षादिकं ज्ञेयं पाकं पाकेऽपि पूर्ववत्॥167॥

[The sub-periods should be computed in proportion to the respective major periods. The Antar-dasa should also be studied by a wise man for indicating finer results. (For computing the sub-period duration) the dasa duration (of a planet or sign) should be multiplied by the dasa duration (of the planet or sign whose antar-dasa is being computed) and divided by the (total) dasa duration. The quotient should be known to be the duration

in years etc (of the antar-dasa). The results in the antar-dasas should be predicted as mentioned previously (in the case of dasas).]

Antar-dasa is also known by the term Antara or Apahara. Sub-sub-period is known by the Paryantar-dasa, Paryantara or Chidra.

Computation of Antar-dasa

For example if Sun's dasa is 6 years and Moon's dasa is 10 years, and dasa cycle is 120 years then, Moon antara within Sun dasa is calculated as -

$$(6/120) \times 10 = 6/12 \text{ years} = \frac{1}{2} \text{ year} = 6 \text{ months.}$$

If Venus's dasa is 20 years and Jupiter's dasa is 16 years, and dasa cycle is 120 years then, Jupiter antara within Venus dasa is calculated as -

$$(20/120) \times 16 = 2.6666666666666667 = 2 \text{ years } 8 \text{ months}$$

Similarly calculate for all other dasas and antaras within them too. Remember that antara sequence within a dasa always start with the dasa lord, and continues in the dasa sequence itself. For example, if Ke-Ve-Su-Mo-Ma-Ra-Ju-Sa-Me is the dasa sequence in Vimsottari dasa, then the antaras within Moon dasa would be in the sequence Mo-Ma-Ra-Ju-Sa-Me-Ke-Ve-Su. The same method applies to all dasas.

Dasa Results

बलाबलविवेकेन फलं ज्ञेयं दशासु च।

विपरीतं फलं वाच्यं खेटे वक्रगतौ सदा॥168॥

[The results in the dasas should be known according to the strengths and weaknesses (of the planets or signs involved). If a planet is retrograde then opposite results should always be indicated.]

आदिदृष्टे स्थिते खटे दशारंभे फलं वदेत्।

दशा मध्ये फलं वाच्यं मध्ये द्रेष्काणके स्थिते॥169॥

अंते फलं तृतीयस्थे व्यस्तं खटे च वक्रिणि।

[If the planet is in first (beginning) drekkana then the results should be indicated to fructify in the beginning of the dasa. If the planet is in the middle (second) drekkana then

the results should be indicated to fructify in the middle of the dasa and if the planet is in third (last) drekkana then the results should be indicated to fructify in the end of the dasa. If the planet is retrograde then this sequence should be reversed.]

SI	Drekkana	Result
I.	beginning (1st) drekkana	results at the beginning of the dasa
2	middle (2nd) drekkana	results in the middle of the dasa
3	end (3rd) drekkana	results in the end of the dasa

इति ते कथितं विप्र दशाभेदान्यनेकशः॥170॥

यस्मै कस्मै न दातव्यं ज्ञानमेतत्सुदुर्लभं।

अतः परं पृच्छसि किं तद्वदस्व द्विजर्षभ॥171॥

[O Vipra! Thus I have told you many kinds of dasas. This difficult to obtain knowledge should not be given to anyone just like that. O best of Dwijas! Tell that what you want to ask next.]

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्र्यां प्रथमोत्थाने लोमशसुजन्माविप्रसंवादे भावफलं

दशाभेदकथनो नाम नवमोऽध्यायः॥९॥

||Thus ends the ninth chapter titled “House-Planet Results and Various Dasas” in the conversation between Lomasa and Sujanna in the first part of Lomasa Samhita of sixty thousand verses.||

दशमोऽध्यायः (Chapter - 10)

सुखदुःखादिकथनं (On Happiness and Sorrow)

This chapter deals with the computation of special years of happiness and sorrow. Further it provides us with some general principles regarding houses.

Special years of happiness or sorrow

विप्र उवाच

आजन्मात् मृत्युपर्यन्तं जगतः सुखदुःखकं।

ब्रूहि मे कृपया सौम्य विवाहादिसुतादिकं॥1॥

[Vipra said: O Saumya! Please tell me about the happiness and sorrow of the world from birth upto death; (tell me about) marriage etc and sons etc.]

मुनिरुवाच

सूर्यागारागुमंदानामंशान्संयोज्य संस्कृतः।

तदायुः शरदाद्यस्य भागं कृत्वा वदेत्फलं॥2॥

तद्भागे दुर्वृत्तं वाच्यं द्यूनाप्ते पीडनं क्वचित्।

वेदोनाप्ते सुखं किञ्चित् षडूनाप्ते त्रयामयं॥3॥

दशोनाप्ते हृदि पीडां भूपोनाप्ते हि भेषजं।

विंशोनाप्ते स्फुटतनुं तत्त्वोनाप्ते श्रुतौ व्यथा॥4॥

त्रिंशोनाप्ते सीतलादि द्विवेदोनाप्तके भयं।

पंचाशदूनकेनाप्ते वारिभीतिर्निगद्यते॥5॥

व्यद्व्यूनाप्ते ह्यतो चौलं वह्निःसप्ततिन्यूनहत्।

खाण्डोनाप्तेऽल्पघातान्हि नवत्यूनाप्तके शुचं॥6॥

शतोनाप्ते सुतोत्पत्तिं व्याधिमण्डोत्तरोनके।

षोडशोत्तरशतोनेनाप्ते विवाहं परिकल्पितं॥7॥

विंशोऽधिकशतोनाप्ते मध्याद्यन्ते मृतिर्भवेत्।

एवं भागप्रभेदेन जीवानां सुखदुःखकं॥8॥

[The sage said: Add the longitude of Sun, Mars, Rahu and Saturn. The results mentioned ahead are with respect to the full age of the native (i.e. 120 years). These ages should be scaled based on the age indicated by the sum of the four longitudes. Misfortunes should be indicated at the age represented by the number. If zero is obtained then some bad behavior and sometimes physical pain shall follow, if three is obtained then some happiness shall follow, if five then disease connected with the three humors, if nine then pain in the heart, if fifteen then medical remediation, if nineteen then boils in the body, if twenty four then distress in the ear, if twenty nine then small-pox etc, if forty one then fear, if forty nine then fear from water, if sixty nine then one is affected by spirits, if seventy two then kidnapping, if seventy nine then mild injuries, if eighty nine then purity, if ninety nine then birth of son, if one hundred seven then disease, if one hundred fifteen then marriage (in the family), if one hundred nineteen then death shall happen in the middle, beginning or end. In this way happiness and sorrows of beings is determined depending upon the degrees of the planets.]

Steps of computation

- 1) Add the longitudes of Sun, Mars, Rahu and Saturn
- 2) Expunge the multiples of 360 degrees
- 3) Divide the result by 3 (to bring it down to a number proportional to 120)
- 4) The degree part (a number less than 120) of the resultant longitude indicates the year of special result told above.

Sl	Special Years	Result
1	0	some bad behavior and sometimes physical pain shall follow
2	3	some happiness shall follow
3	5	disease connected with the three humors
4	9	pain in the heart,
5	15	medical remediation
6	19	boils in the body
7	24	distress in the ear
8	29	small-pox etc
9	41	fear
10	49	fear from water
11	69	affected by spirits
12	72	kidnapping,
13	79	mild injuries
14	89	purity
15	99	birth of son
16	107	Disease
17	115	marriage (in the family)
18	120	Death shall happen in the middle, beginning or end.

General Principle

न्यूनांको भागन्यूनेन शुभाशुभं निरीक्षयेत्।

[One should study good and bad results from the placement of the planet within the 30 degree of the sign (in various divisions)]

The following quotes were very difficult to decipher and so we left them un-translated.

तेषां योगे द्विभक्ते वा द्वौ बाणाः प्रयुतौ दलौ॥१॥

पूर्वोत्तरौ हि भवतः समासमौ सुखासुखौ।

त्रिभागे तत्त्रिभागे वा घातानल्पान्त्रणान्वदेत्॥10॥

विस्फोटकं तत्त्रिभागे कलास्तुल्याः समीक्षति।

तुर्यांशे तच्चतुर्थांशे मरणं मातृकादयः॥11॥

Here onwards the contents of the manuscripts seemed to be a bit mixed-up, evident from the out of context presence of the above quotes too. We have to make some re-arrangement in the order of quotes in case of Dwadasamsa and Vimsamsa to make it meaningful and context correct.

Results of Dwadasamsa (D-12)

धनांशे वित्तहरणं सहजांशे च तन्मृतिः।

मातामृत्युः सुखांशे तु सुतांशे सुतमृत्युदः॥12॥

रिपुभागे रिपोर्मृत्युः जायांशे स्वस्त्रियो मृतिः।

रंध्रांशे ऋणदो मृत्युः भाग्यांशे च प्रभोर्मृतिः॥13॥

कर्मांशे पितरं हन्ति लाभांशे नष्टजीविकां।

व्ययांशे पशुवाहादिमृत्युः स्यान्नियतं द्विज॥14॥

[Stealing of wealth in the in 2nd amsa, death of brother in the 3rd amsa, death of mother or maternal-relatives in the 4th amsa, death of son in the 5th amsa, death of enemy in the 6th amsa, death of wife in the 7th amsa, death of the creditor in the 8th amsa, death of prabhu (teacher?) in the 9th amsa, death of father in the 10th amsa, loss of livelihood in the 11th amsa and O dwija!, death is certain in the 12th amsa.]

The results for fist Dwadasamsa is missing in the above quote.

Dwadasamsa	Result
1st	(Health problems to self?)
2nd	stealth of wealth
3rd	death of brother
4th	death of mother or maternal-relatives

5th	death of son
6th	death of enemy
7th	death of wife
8th	death of the creditor
9th	death of prabhu (teacher?)
10th	death of father
11th	loss of livelihood
12th	death (of native)

Result for 1st amsa is missing in the above quote. One more quote speaking about these 12 amsas itself is available in LS manuscripts. Two set of quotes to speak about dwadasamsa results is a bit confusing.

Death due to Hit by objects and Dwadasamsa (D-12)

दशांशे तदगांशे वा घातान्वाच्याः शिलादयः।

लग्ने वित्ते शिलाघातः जलघातस्त्रितुर्ययोः॥15॥

पुत्रे षष्ठे वृक्षघातः मदे मृत्युश्चतुष्पदात्॥16॥

धर्मे कर्मे हि कर्काद्याद् व्यये लाभे सरीसृपात्।

एवं स्थितग्रहाणां च द्वादशांशे फलं वदेत्॥17॥

Agamsa = division indicating number of great mountains. (D-7)

[In lagna and 2nd amsa one should indicate injuries from stones, injuries from water in the 3rd and 4th amsa, injuries from trees in the 5th and 6th amsa, in the 7th and 8th amsa one should indicate injuries from four-footed animals or objects, in the 9th and 10th amsa one should indicate injuries from crabs etc, in the 11th amsa and 12th amsa injuries from serpents – in this way one should indicate the results for death from injuries in the 12th amsas]

Dwadasamsa	Result
1st	injuries from stones
2nd	injuries from stones
3rd	injuries from water
4th	injuries from water
5th	injuries from trees
6th	injuries from trees
7th	injuries from four-footed animals
8th	injuries from four-footed animals
9th	injuries from crabs etc
10th	injuries from crabs etc
11th	injuries from serpents
12th	injuries from serpents

Here the injuries are given in a set of two - for 1-2, for 3-4, for 5-6 etc the same result is told, and similarly till 12th house.

Results for Vimsamsa (D-20)

लग्नाद्यंशे मृत्युमित्रस्य गुरूणां सहवासिनां।

चतुर्थांशे प्राप्तिकरः पंचांशे धनं लभेत्॥18॥

षष्ठांशे दुःखदस्तस्य षष्ठांशे वा विनिर्दिशेत्।

अष्टमांशे मित्रयोगः नवमांशे गदं वदेत्।

आशांशे पुण्यदानानि रुद्रांशे समदुःखकान्॥19॥

अर्कांशेति व्ययं वाच्यं विश्वांशे मानहानिदः।

इंद्रांशे कलहं चात्र तिथ्यंशे चौरिकान्वदेत्॥20॥

भूपांशे परजायादिसंगावाप्तिर्निगद्यते।

अत्यष्ट्यंशे मनोद्वेगः धृत्यंशे शुचमावदेत्॥21॥

अतिधृत्यंशके यात्रा विंशंशे बंधनादिकान्।

[Death to friends in 1st amsa, to teachers in 2nd amsa, to co-habitants in 3rd amsa, in the 4th amsa one has gains, in 5th amsa gain of wealth, the 6th amsa and 12th amsa brings sorrows, in the 8th amsa one shall gain friends, in the 9th amsa indicate disease, in the 10th amsa indicate religious merits and donations, in the 11th amsa indicate sorrows, in the 12th amsa indicate expenditures, in the 13th amsa indicate loss of respect, in the 14th amsa indicate quarrels, in the 15th amsa indicate robbery, in the 16th amsa indicate relations with the wives of others, in the 17th amsa indicate restlessness in the mind, in the 18th amsa indicate purity, in the 19th amsa indicate travels and in the 20th amsa indicate bondage etc.]

Asamsa = division indicating the number of directions (D-10)

Rudramsas = division indicating the number of rudras (D-11)

Arkamsa = division indicating the number of suns (D-12)

Viswamsa = division indicating the number of viswa-devas (D-13)

Indramsas = division indicating the number indicated by Jyeshtha nakshatra (since Indra is the deity of Jyeshtha Nakshatra), the 14th nakshatra from Mrigasira. (D-14). This is a notation pointing to a very ancient origin of this word, since Mrigasira was first Nakshatra far past in 4th millennium BC.

Tithyamsa = division indicating the number of Tithis (D-15)

Bhupamsa = 16th amsa. (D-16). Bhupa means 16 as per MW dictionary.

Atyashtyamsha = 17th amsa (D-17). Atyashti means 17. It is a name of a vedic meter in which each line has 17 syllables.

Dhrityamsha = 18th anma (D-18). It is a name of a vedic meter in which each line has 18 syllables.

Atidhrityamsha = One more than 18 (D-19)

Vimsamsa = 20th division (D-20)

Vimsamsa	Result
1st	death of friends
2nd	death of teachers

3rd	co-habitants
4th	gains
5th	gains wealth
6th	sorrows
7th	injuries from stones etc
8th	gain of friends
9th	disease
10	religious merits and donations
11	sorrows
12	expenditures, sorrows
13	loss of respect
14	quarrels, injuries from stones
15	robbery
16	relations with the wives of others
17	restlessness in the mind
18	purity
19	travels
20	bondage

Houses from Karak

अर्को व्यावस्थितो यत्र तत्रैव पितृजं सुखं॥22॥

यत्र चंद्रः स्थितस्तत्र विवाहं परिकल्पितं।

भ्रातृयोगो भवेत्तत्र यत्रांगारकसंस्थितः॥23॥

भग्नियोगो हि यत्रा जो यत्र वाचस्पतिः स्थितः।

तत्र पुत्र यत्र शुक्रस्तत्र कन्या समीरिता॥24॥

यत्र मंदः स्थितस्तत्र मातृजं सुखमुपस्तिथे।

एवं ग्रहानुसारेण सुखादीन्परिचिंतयेत्॥25॥

[One should indicate happiness from father in the place where Sun is placed, marriage where Moon is placed, birth of brother where Mars is placed, sister where Mercury is placed, birth of son where Jupiter is placed, gain of daughter where Venus is placed, less happiness from mother where Saturn is placed. In this way one should indicate happiness and sorrows according to the planets.]

Karak = significator

Houses From	Think About
Sun	Father
Moon	Marriage
Mars	Brother
Mercury	Sister
Jupiter	Son
Venus	Daughter
Saturn	Mother

Interesting to note that Lomasa is ascribing significance of marriage and thus wife to Moon, significance of mother to Saturn, and that daughter to Venus! This is a deviation from general approach.

Note that in chapter six slokas 98-102 similar subject is dealt with. There LS spoke about

-

1) Houses from **house significator** (Bhava karak)

2) Houses from **house lord** (Bhavapati)

Here he is speaking about-

3) House from **significator** (Karak)

Note that Bhavakarak, Bhavapati, Karak are all significators (karak) only. They are all significators for the subject, thing, person under consideration, and should be given due importance. For example if we are thinking about 'father' then, the houses from the following three should be considered –

1) House significator is Sun (since as per Lomasa 10th house significator is Sun)

2) 10th house lord (since as per LS 10th house signify father)

3) Sun (significator of Father)

The results for father should be predicted based on house considerations from all the above three, LS says.

Computation of Important Years

The following section provides some methods to compute some important years in native's life. Either the computer year or its multiples can be the year of fructification of the result.

Computing the possible Year of Marriage

लग्नाधीशमदाधीशौ भागादीन्वेदसंगुणौ।

कृत्वा तदंतरमिते वर्षे वाच्यं विवाहकं॥26॥

[Multiply the degrees etc of the lord of lagna and the lord of the seventh house by four. Marriage should be indicated in the year represented by their difference.]

तत्पौ यत्रस्थितौ भावौ योगे चांतरके तथा।

राशिं विहाया द्विगुणौ तद्वर्षे वा विवाहकं॥27॥

[Add and subtract the longitudes of these two lords after discarding the sign number. Multiply the remainder by two. Marriage can be indicated in these years.]

तत्पयोरंतरं कार्यं भागादीन्नाशिना हरेत्।

लब्धांकतुल्यमुद्वाहः शेषांके वा विनिर्दिशेत्॥28॥

[Compute the difference between the degrees traversed by the two lords. Divide the degrees etc by the sign number. Marriage can be indicated in the year indicated by the quotient or the year indicated by the remainder.]

Marriage years of Son, Daughter, Brother, Sister etc

एवं हि सुतलाभाभ्यां पुत्रकन्ये विचिंतयेत्।

तथैव भ्रातृभाग्याभ्यां भ्रातृभग्नौ विचारयेत्॥29॥

[Similarly one can judge about (the marriage of) son and daughter from the fifth and eleventh houses and about brother and sister from the third and ninth houses.]

Year of Gain and Loss

व्ययलाभांतरं कार्यं तत्पयोरपिरंतरं।

भावांतरं व्ययं ज्ञेयं लाभं स्वाम्यंतरं क्रमात्॥30॥

[Compute the difference between the twelfth and the eleventh houses as well as the difference between their lords. Expenditure should be inferred from the difference between the two houses and gains should be inferred from the difference between their lords.]

Year of death or longevity

सूर्येन्द्वारजेज्यशुक्रमंदानां भगणादयः।

तत्तत्संस्थितभावानां राशिभागादयो युतिः॥31॥

तद्योगो द्वादशशिष्टे जन्ममासान्मृतिर्वदेत्।

जन्माहात्तद्दिनं ज्ञेयमेवं घटीपलादयः॥32॥

[Add the longitudes (bhagana) of Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn with the longitude (sign, degree etc) of the houses in which they are placed. Divide the sum by twelve and indicate death to be after these many months from birth. Similarly the days, ghatis and palas (vighatis) etc from birth upto death shall be known from it.]

Computation of time of breaking of placenta

लग्नचंद्रांतरं कार्यं तत्कलः तत्पलामितं।

जन्मकाले विहिने तु जलप्रसवमुच्यते॥33॥

[Compute the difference between lagna and Moon and deduct these many kalas and palas from the time of birth. This is said to be the time of the breaking of water.]

Year of Gains of riches

सूर्यचंद्रांतरं कार्यं तनुयुक्तं तथांतरं।

तत्तत्प्रमतिके वर्षे लाभो वै पुष्कलं वदेत्॥34॥

[Compute the difference between Sun and Moon and then add (the longitude of) ascendant to it. At the year indicated by the result one should predict gains or riches.]

Year of Debt or freedom from debt

राशिलग्नेश्वरौ योगे मृत्युयुक्ते विहीनते।

ऋणं वा ऋणमुक्तं वा भवति चंद्रयोगके॥35॥

[Add the longitude of the lord of the sign occupied by Moon and the longitude of the lord of lagna. Add the longitude of Moon to it. Add the longitude of the eighth house or subtract it and indicate debts or freedom from debts in these years.]

Year of enormous sufferings

सूर्यदुलग्नसंयोगे राशीशस्पष्टसंयुते।

तद्वर्षे महती पीडा हीने सौख्यं न संशयः॥36॥

[Add the longitudes of Sun, Moon and ascendant. Add to it the spashta of the lord of the sign occupied by Moon. Indicate enormous sufferings at this age and happiness in the age obtained by subtracting the two.]

Year of Small-pox etc & Year of death of father

सुतभाग्यांतरं कार्यं तद्वर्षे शीतलादयः।

लग्नखांतरसंयोगे पितामृत्युर्न संशयः॥37॥

[Compute the difference between the fifth and ninth houses. Small-pox etc should be indicated in this year. In the year represented by the difference and sum of the first and tenth houses there shall be the death of father without doubt.]

Year of fructification of Karma & Year of expenditure on lowly things

राशीशकर्मसंयोगे तदा कर्मोदयं स्मृतं।

धनव्ययसमायोगे तद्वर्षे व्ययनीचतः॥38॥

[Indicate the fructification of karma in the year indicated by the sum of the longitudes of the lord of the Moon sign and the tenth house. Add the longitudes of the second and twelfth house. Indicate expenditure on lowly things in this age.]

General principle for year computation

मदनांतरभवेषु सर्वत्रैवोपलक्षयेत्।

[Similarly, one should study results for all houses from the different between the house itself and the house seventh to it.]

Some general Principles regarding houses

भाग्यादिमृत्युपर्यंतं ग्रहाणां फलमुच्यते॥39॥

भाग्येशः सर्वदा सौम्यो न क्रूरफलदायकः।

पुत्राधिपोऽपि शुभदः क्रूरोऽपि सुखदः स्मृतः॥40॥

त्रिलाभरिपुमृत्युनां पतयो दुःखदयकाः।

शुभोऽपि शुभदो नैव दशायां गोचरेऽपि वा॥41॥

अष्टमाधिपतीदोषस्तुलामेषे न हि क्वचित्।

अलौ षष्ठमदोषो न वृषभेऽपि न दोषभाक्॥42॥

[The results of planets right from luck upto death are now being spoken of. The lord of the ninth house is always benefic and never cruel. It gives strength. The lord of the fifth house is also auspicious; if it is cruel even then it grants happiness. The lords of the third, eleventh, sixth and eighth houses give sorrows. Such planets, even if benefic, do not give benefits in their periods or transits. Lordship of the eighth house is not malefic for Libra

and Aries ascendants. Lordship of the sixth house is not malefic for Scorpio and Taurus ascendants.]

Interesting to note that even though earlier hinted at some house division system, here Lomasa is referring to sign itself as house. This point to the authority and usefulness of the ancient 'whole sign as house' concept - those who want to deny that also will have to follow it for effective result derivation.

Twelve Yogas formed by the mutual exchange of adjacent house lords

लग्नवित्तौ स्वदुश्चिक्यौ त्रितूर्यौ तुर्यपंचमौ।

द्विषात्मजौ षष्ठमारौ स्त्रीरंध्रौ मृतिभाग्यकौ॥43॥

धर्मकर्मा खलाभौ च रिष्फलाभौ तनुव्ययौ।

पुष्कलं लाभयोगाख्यं राजे मृत्यु चमूपतिं॥44॥

अमात्यं दारुणं कर्म राजयोगं प्रियामृतिं।

भाग्यव्ययं राजयोगं भूमिद्रव्य मृणव्ययं॥45॥

वित्तहानिर्द्वादशैते योगानि सर्वदा स्मृताः।

अन्योऽन्यगो तथा स्वे स्वे संयुतौ संस्थितौऽन्यभे॥46॥

पूर्णेक्षितौ मिथौ वापि एकवर्गगतौ यदा।

तदा योगो भवेत्तत्र विबलौ नैव योगकृत्॥47॥

शत्रुयुक्ते क्षितौ पापवीक्षितौ वा युतौ न कृत्।

व्ययमृत्युषडायस्थाः अथवा तत्पतीयुतौ॥48॥

तदधीशौ यदाप्यत्र भवतः नैव योगकृत्।

राजामात्यादियोगानि नश्यन्ति वक्रगाण्यपि॥49॥

[The houses 1-2, 2-3, 3-4, 4-5, 5-6, 6-7, 7-8, 8-9, 9-10, 10-11, 11-12, 12-1 give rise to yogas named 1.Pushkala Labha (enormous gains), 2.Rajmrityu and 3.Amatya (death in a royal place and ministership of a king), 4.Daruna Karma (harsh deeds), 5.Raja Yoga (kingly combination), 6.Roga (disease), 7.Priya (gain of beloved), 7.Mriti (death), 8.Bhagyavyaya (loss of luck) 9.Rajyoga (kingly combination) 10.Bhumidravya (wealth related to lands) 11.Rinavyaya (expenditure of debt) 12.Vittahani (loss of wealth) respectively . When the lords exchange places or are placed together in the same house or if they aspect each other fully or are in the same varga then they give rise to these yogas. If weak then they do not give rise to these yogas. If conjoined with enemies or if weak or if aspected or conjoined with malefics then they do not give rise to these yogas. If placed in the twelfth, eighth, sixth or eleventh houses or if conjoined with their lords or if their lords are in these houses then also the yoga is not created. If retrograde then also the Raja, Amatya etc yogas are destroyed.]

Sl	Yoga Name	Mutual exchange of
1	Pushkala Labha	1st and 2nd
2	Rajmrityu	2nd and 3rd
3	Amatya	3rd and 4th
4	Daruna Karma	4th and 5th
5	Raja Yoga	5th and 6th
6	Roga	6th and 7th
7	Mriti	7th and 8th
8	Bhagyavyaya	8th and 9 th
9	Rajyoga	9th and 10 th
10	Bhumidravya	10th and 11 th
11	Rinavyaya	11th and 12 th
12	Vittahani	12th and 1 st

एवं भेदानुभेदेन सर्वत्रैवोपलक्षयेत्।

जनुषि प्रश्नकाले वा वर्षे कार्यमुहूर्तके॥50॥

[In this way one should study (the placement of planets) at all places - at the time of birth, at the time of the query or (in the beginning of the) year (that is the Varsha Pravesha Chart) or in the muhurta in which a work is begun.]

यत्त्वया खलु मे पृष्टं तदिदं कथितं मया।

यस्मै कस्मै न दातव्यं स्ववाक्यपरिसिद्धये॥51॥

[All that you had asked has been mentioned by me. If one wants ones predictions to be correct then this knowledge should not be given to anyone just like that.]

Unlike other chapters, the chapter ending statement of this chapter says “xx chapter in “the conversation between Lomasa and Sujjanma” in the first Utthana of Lomasa Samhita”. Thus clearly “the conversation between Lomasa and Sujjanma” must be the name given to the first Utthana itself since it is not the name of any chapter or section. It is based on this statement that we have identified the name of this Utthana as “the conversation between Lomasa and Sujjanma”. Possibly the above line is included in this chapter because it is the ending chapter of first Utthana. Thus this first Utthana is complete with 10 chapters. The next Utthana contains 16 chapters, and the same too is available, which we will try to cover in the next part of this book.

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्र्यां प्रथमोत्थाने लोमशसुजन्माविप्रसंवादे

सुखदुःखादिकथनो नाम दशमोऽध्यायः॥10॥

||Thus ends the tenth chapter titled “On Happiness and Sorrow” in the conversation between Lomasa and Sujjanma in the first part of Lomasa Samhita of sixty thousand verses.||

॥इति श्रीलोमशसंहितायां षष्ठिसाहस्र्यां लोमशसुजन्माविप्रसंवादं नाम प्रथमोत्थानं समाप्तं॥

||Thus ends the first Utthana of Lomasa Samhita named “Conversation between Lomasa and Sujjanma”||

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